



It is good for us to draw near to God: We have put  
our trust in the Lord God. He is the strength of  
our hearts and our portion forever.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SECOND SUNDAY AFTER CHRISTMAS JANUARY 4, 1976  
REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
JODIE MARTE, DAN BOSKO - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE "MUSIC FOR A CHURCH SERVICE" SALVADOR  
PLEASE REMAIN SILENT DURING ORGAN CHIMES  
\*PROCESSIONAL HYMN No. 123 "AS WITH GLADNESS MEN OF OLD"  
\*ASCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (IN UNISON) "EVER-LIVING GOD, BY WHOSE  
MERCY WE HAVE COME TO THE GATEWAY OF ANOTHER YEAR; GRANT  
THAT WE MAY ENTER IT WITH HUMBLE AND GRATEFUL HEARTS;  
AND CONFIRM OUR RESOLUTION, WE BESEECH THEE, TO WALK  
MORE CLOSELY IN THY WAY, AND LABOUR MORE FAITHFULLY  
IN THY SERVICE, ACCORDING TO THE TEACHING AND EXAMPLE  
OF THY SON OUR LORD. LET NOT THE ERRORS AND OFFENSES  
OF THE PAST CLING TO US, BUT PARDON US AND SET US FREE,  
THAT WITH PURER PURPOSE AND A BETTER HOPE WE MAY RENEW  
OUR VOWS IN THY PRESENCE, AND SET FORTH UNDER THE GUIDANCE  
OF THY SPIRIT, TO TRAVEL IN THE PATH WHICH SHINETH MORE AND  
MORE UNTO THE PERFECT DAY OF THY HEAVENLY KINGDOM. AMEN.  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: 'O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551 How many Bibles?  
SCRIPTURE: JUDGES 10: 6-18 " " " Read thru?"  
HYMN OF THE MONTH 122 "O MORNING STAR, HOW FAIR AND BRIGHT"  
\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
\*CALL TO PRAYER  
\*PASTOR: THE LORD BE WITH YOU.  
\*PEOPLE: AND WITH THY SPIRIT.  
\*PASTOR: LET US PRAY.  
\*PRAYER AND PRAYER RESPONSE  
OFFERING  
OPERA TORY "RETROSPECTION" MENDELSSOHN

SOLO: "I'LL WALKER WITH GOD" BRODSZY - SUNG BY  
CYNDIE SYBERT  
SERMON: "GOD'S CAFETERIA"

\*HYMN OF INVITATION No. 214 "JUST AS I AM"  
\*BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE: "POSTLUDE" BOHM  
----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. CHARLES FLEEGER TO THE "GLORY OF GOD".  
SERVING AS USHERS TODAY ARE: \*ALLEN BOTACCHI, JOHN  
REDMAN, DAN BOSKO, ROBERT KANUER AND CHARLES PENAR.  
DEACONESS JOAN MASTERS AND SON WILL REPRESENT COUNCIL  
AT THE DOOR TODAY.  
THE ATTENDANCE LAST SUNDAY - 207.  
NURSERY WILL BE PROVIDED TODAY BY: MRS. BERTHA  
HOLLEFREUND, SUE HOLLEFREUND AND PAULA STEPHENSON.  
MONDAY - 7:00 - ALL GROUPS HAVE EITHER PRESIDENT OR  
REPRESENTATIVE AT THE MEETING IN THE UNDERCROFT TO  
SET UP SCHEDULE FOR THE NEW YEAR BOOK.  
MONDAY - 7:30 - MARY PRUGH CIRCLE MEETING.  
ALL ORGANIZATIONS SHOULD HAVE REPORTS IN FOR THE  
YEARBOOK THIS WEEK.  
HOSPITALIZED: MRS. EMMA HEGINBOTHAM, MRS. EVELYN  
SHAKELY, MR. WILMER PFABE. ~~DEF THURSDAY - BABY~~  
WED. - 7:30 - CHURCH COUNCIL MEETING.  
THE NEWSLETTER WILL BE PUBLISHED ON THURSDAY - PLEASE  
HAVE ALL MATERIAL IN BY WEDNESDAY.  
A NEW CLASS FOR YOUNG ADULTS BETWEEN THE AGES OF 18  
TO 30 IS BEING FORMED. THE FIRST GET TOGETHER IS  
PLANNED FOR SUNDAY JANUARY 11, AT 9:45 A.M. IN THE  
UNDERCROFT. COFFEE AND DOUGHNUTS WILL BE SERVED.  
AN ERROR WAS MADE IN THE LETTER WHICH WAS SENT OUT  
AND THE DATE WAS INCORRECT. THE CORRECT DATE IS  
JANUARY 11 AND IF YOU ARE IN THIS AGE BRACKET WE  
HOPE TO SEE YOU AT THE FIRST MEETING. THE TEACHER  
OF THIS NEW CLASS WILL BE ROB SYBERT.  
THE BUTLER FELLOWSHIP OF CHURCHES WILL MEET ON THURS.  
JAN. 8, AT 7:00 P.M. AT THE NORTH STREET CHRISTIAN  
CHURCH. A PROGRAM ON "DEATH WITH MEANING AND  
DIGNITY" IS TO BE PRESENTED. THE MEETING WILL END  
AT 8:30 AND REFRESHMENTS WILL BE SERVED.



"God's Cafeteria"

Text: Judges 10:14,

GO AND CRY UNTO THE GODS WHICH YE HAVE CHOSEN: LET  
THEY DELIVER YOU IN THE TIME OF YOUR TRIBULATION.

Scripture: Judges 10:6-18

Story Marriage lik Cafet, pik out wat want pay 4 later  
Per sum peop say this tru Bcuz their marr no ideal

I Bliev shud B sed life lik cafet, pik out pay 4 lat  
Bliev lif hold all sort choic & wat choz pay 4 later

" G giv lif which mak choce, thus lif lik "G's Cafet  
EXEGETER SCRIP: Foll deth Josh' wors idol heath neigh  
G rase JUDGES=Deliverers, 12 Men, 1 woman,

comm peop no perfect, bu G use rescu His peop sin

Start vs 6=comm fare bk Jdge, want help, G refuse

TEXT: READ

This sam story 20 cent, we think others not us,  
thos peop, thus elusiv & remov from us, not us collect  
or me individ, but it is me individ

They had lk livs mak choic, & this diffi

Had giv up strang g's 2 B bless

On thresh Nu Yr we need mak choic, do way str G's  
Formula=Dble I, Dble E = Intern, Intern, Extern, Etern

wat amt 2 go thru G's Cafet lif & mak choic

If mak wrong choic, can only, READ TEXT

We mak choic not wiv, hus, moth, fath, sis, bros, etc

We respons 4 choic

1st Choic=INFERNAL quest Wat Must I do with Js Xp?

Pilate ask & he echo ever since

(ILLUST Moody & his mistake) need C urg this quest &  
must each answer wat will do with Js

Must consider choic INTERNALLY

N- IQ, degree, intellect, accept/rejec with hart only

then must EXTERNALIZE, P say, with mouth conf mad 2 sa

Not only speak but show outward, in ch cum 4ward.

this no out show, but outward sign we no asham Js XP

EXTERN not only service ch, but daily livs,

(Illus woman India as Xpian) mouth as well as lif

Wiv/husb turn off other Xpian=mate inferior in relig  
mates hav misconcep wat relig all about

Choic ETERNAL= 2 many peop liv this etern lif, insted  
this lif step stone 2 etern,

Sum peop equate hell as end, but it etern 2

Why do sum peop concern selv accum prop, possess, Byond  
which can use? Reason=no cum 2 grip wat lif all bout  
lik think all liv 70/80 but not so

(I' s yg man hart attack, Neil Armstrong)

Soer thots right? Yet can sttle etern destiny 1  
moment

Js say, He Bliev on me HATH etern lif",  
He no say, will hav, cud hav, But HATH  
thus etern Bgin wen acpt Him

Isn't worth hav?

Duzn't mak mor sens provid 4 etern lif mor accum  
stock, bond, insur policies 4 days may never see?

But we must mak decis which G we chooz

(Illus minist & cab driver)

If any U harbor thots Bcuz U do cert reg work this  
ch,

or contrib cert amt, or Bcuz baptiz, confirm, commun

U R Saved, & hav salvation U R WRONG

It none these, U can work all lif ch, giv salary,  
commun ever Sun, & no hav salv

It only persoaal accept Js Xp giv salv

Will sing Invit Hymn, I invit any who mad commit &  
want re-dedic, te lif cum 4ward

if unsure commit & wud lik mak cum 4ward alstar rail

If never mad commit & wud lik mak, cum 4ward

If bakslid mad commit but no liv, cum 4ward

Do not look how good, how bad,

no look 2 husb or wiv this personal Btween U & God

Don't B bakward, Bashful or timid

No think Delay friends family,

this step each shud & must tak 4 etern & any incor

2 do so will B mor than mad up 4 at end this lif

If during sing of hymn little voice speak 2 U

that G's Holy Spirit urg U 2x 2 mak decis 2day

DO NOT PUT IT OFF til later date,

4 that day may never cum again

Now is the hour, 2day is day of salvation

Come & accept Xp as Ur Saviour 2day.



"God's Cafeteria"

~~\*The\*~~Internal~~,~~External~~,~~Eternal~~\*Choice\*~~

Text: Judges 10:14, Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

Scripture: Judges 10:6-18

Someone once said, "Marriage is like a cafeteria, you pick out what you want and pay for it later." Some people may make this statement truthfully because for them marriage is not the ideal they pictured it to be. But I believe this statement ~~xxxxxx~~ should be said about life more than marriage. "Life is like a cafeteria, you pick out what you want and pay for it later."

I believe that <sup>life holds</sup> ~~God has given mankind~~ all sorts of things to choose from, and what we choose we must pay for at a later time. I believe that God gives us the life in which to make these choices, and so I see this life as ~~xxxxxxxxxx~~ being similar to a cafeteria, God's Cafeteria if you will.

Israel had turned from God following the death of Joshua. They had become worshipers of the idols of their heathen neighbors. It was at this point that God raised up people who became their leaders and began to be called judges. These judges, although the name is erroneous according to our understanding of a judge, were ~~xxxxxxxxxxxxxxxx~~ 12 common men and one common woman, who rescued or saved Israel at different critical points. ~~in their~~ These people were from different tribes, and they were not above reproach as seen by the lives of some of them namely Ehud, Samson, and Jael. But God used them to rescue His people from their sin and idolatry.

So what we read for our scripture this morning is the typical fare of this book of Judges. It is not surprising then that the block of Scripture we read starts out, "And the children of Israel did evil "AGAIN" in the sight of the Lord." It goes on to ~~state~~ name the heathen gods they worshiped, and how God became angry with them and permitted them to be sold into slavery. They suffered greatly under this oppression, so that they clamored to God and begged to be freed of their bondage. They confessed their sin and admitted their mistake, (vs 10). But God spoke to them and told them of their release from the bondage of the Egyptians, and from all of the others who had oppressed them since their flight from Egypt. God reminds them that they had forsaken Him, and not He they and God

declares that He will not deliver them anymore, (vs 13). He advises them to, (read text, vs 14). It is then that we read of the Israelites cleaning up their lives and turning back to the proper way of living, and seeking someone who will again lead them, (vss 15-18).

This story of the lives of the people of Israel is a story that is and has been repeated time after time in our 20th century. We like to look around us and see that this is the story of other people. Those people out there somewhere, which makes it quite elusive and far removed from us. Thus we assure ourselves that we are not referring to ourselves, or more particularly me individually. But it does involve us, and it does involve me individually. We see in this story that these people ~~had to~~ not only had to look at their lives, but they had to make some hard choices. This was the difficult part, the choices. They had to give up their strange gods if they were to be blessed by the one true God. And as we stand on the threshold of another New Year, we can see that we need to make some choices, and to do so means that we must do away with the strange gods we have chosen.

The formula I have arrived at to accomplish this is what I call the "Double I, Double E Choice." This merely an abbreviation for the Infernal, ~~Externally~~ Internal, External, Eternal Choice. Now what all of this amounts to is that we need to go through "God's Cafeteria" of life and make our choices. We must remember of course that as we choose, if we make the wrong choices we can only "go and cry unto the gods we have chosen; and let them deliver us in the time of tribulation." Meaning of course that if we choose other gods, we have only ourselves to blame and must bear the responsibility for that choices, or choices. What we take, or choose, we must live with and that is final. We must also remember that these choices are made by each of us individually and not by our wives or our husbands, or our mothers or fathers, or sisters or brothers. But by each of us personally. So we need to know the choices we need to make. The first choice we must make a determination for is that old Infernal question, "What must I do with Jesus Christ?" This question has bothered man since Jesus Christ stepped upon the stage of life. Pilate at His trial asked the question,



"What shall I do with Jesus who is called Christ?" Pilate was merely exhoing this question which has plagued mankind ever since. Dwight L. Moody the great old time Evangelist ~~once~~ addressed one of the largest crowds of his career in Chicago on October 8, 1871. His message was based on this question of Pilate, and he told his audience that the following Sunday he would speak on the cross, and he wanted all of them to think about the question, "What will you do with Jesus?"

(Continuation of illustration of Moody's Mistake).

So we need to see the urgency of the answer to this Infernal question, and we each need to answer what we will do with Jesus.

We next need to consider this choice Internally. It is only from the heart that we can decide what our choice will be. We can have all sorts of educational degrees, and we can have the highest IQ in our town. But this will not gain us salvation. It is only through the heart as Paul says that we can accept Christ as our Saviour. Thus we see that we must make the choice of whether to accept or reject Jesus Christ, and we must internalize this or do it with our hearts and not our minds or our intellects.

We must then Externalize this choice if we have made it. Again quoting Paul we read that "With the mouth confession is made unto salvation." This means that we not only speak it, but we show it outwardly. Jesus says that anyone who is ashamed to profess Him before men, He will be ashamed to profess before God. Thus we can see that we need to make the verbal acceptance, as well as the outward physical acceptance. In church this means that we must be willing to come before the altar and make this public acceptance. This is not an outward show to prove to others how good we are, but it is an outward sign that we are not ashamed to show that we believe in Jesus Christ.

must not only  
But we Externalize this ~~not only~~ in a service of worship, but in our daily lives as well. Being a Christian, whether a new one or ~~an~~ one of many years, means that we witness or speak of Jesus Christ ~~by~~ <sup>with</sup> our mouths, as well as with our lives. (Illustration of woman in India). This is how all Christians should live. But strangely enough some men do not want their wives to be Christians, and some

wives do not want their husbands to display their new found Christianity. Neither of them will state why not, but the underlying reason is that the mate who has newly found Christ and shows it, makes the other one feel inferior in his or her faith. Thus we see that a husband or wife accepting Christ, sometimes has an adverse effect on the mate because of a misconception of what it is all about. Thus far we see that we must make the choice, doing so Internally, and ~~exhibiting~~ professing this publicly. Now we see that the choice we make is an Eternal one. So many people live this life with the wrong motives and reasons and discover only too late that this life is not eternity. This is merely the steppingstone to it. And regardless whether you feel you want to go to heaven or to hell, be certain of one thing that both heaven and hell are eternal. There is no damning by God to hell and then eternity is snuffed out. It is just as eternal as heaven except in a different way. Isn't it reasonable then that we should all be seeking to attain eternity by going to heaven? Then why do people in all walks of life concern themselves with the accumulation of property and goods, and possessions and material goods beyond that which they can possibly use? The reason is merely that they have not come to grips with what life is all about.

We like to think that we will all live to be 70 or 80 and there is plenty of time to settle the problem of eternity. But this is not always so.

(Illustration of young man & heart attack, & Neil Armstrong and 1/100 inch of rubber between life & death.)

These are sobering thoughts are they not? Yet we can determine our eternal destiny in one short ~~moment~~ moment. Jesus said, "He that believeth on me hath eternal life." Notice, He didn't say "will have" or "could have". But instead He said, "Hath." Thus meaning eternity begins the moment one accepts Him. Isn't this worth having? Doesn't it make more sense to provide for our eternal life, more than it does the accumulation of stocks and bonds and insurance policies for days we may never live to see? But here again, we must make the decision as to which god we will choose.

A minister tells a story that is all too prevalent in many of our congregations especially among what is known as the Mainline Denominations, such as ours.



He says that he ~~was~~ arrived in a certain town by plane and took a taxi at the airport to reach his destination. On the way the driver asked him what he did for a living and he told him he was a preacher. He asked what denomination and he told him and when the driver found out it was one of those fundamental churches he tuned him out. The preacher asked the driver to what church he belonged and the man told him. When the preacher asked him about his salvation the man began to reel off all of the things he did in his church, and how he gave this amount, and took communion regularly and had been baptized, confirmed etc., and all of this would take him to heaven. He could not understand that all of these things are commendable, but not a one of them will assure eternity in heaven.

~~I wonder how many of us here this morning are laboring under these false notions about religion.~~ If any of you here this morning are harboring thoughts that because you do a certain kind of work in this church regularly, or contribute a certain amount, or because you are baptized, confirmed and take communion, you are saved, or have salvation, you are wrong. It is none of these that gives salvation. We can work here for as long as we live, but this does not bring salvation. We can commune every Sunday, or give our entire salary, and still not have salvation. It is only a personal acceptance of Jesus Christ that gives salvation.

We are going to close our service with the singing of an Invitational Hymn. During the singing of this hymn ~~you~~ I would invite any of you who ~~have~~ made this commitment and want to rededicate your life, to come forward. If you are unsure whether you have made this commitment and would like to make it, please come to the altar rail. If you know you have never made this commitment and would like to have the assurance of spending eternity in heaven with God, please come forward. Please do not look at how good you think you are, or how bad you think you may have been. Please do not look for your wife or your husband's approval to do this. This is a personal matter between you and God and neither your husband, nor your wife, nor anyone else can make this commitment for you.

Don't be backward, or bashful, or think that you will be delaying your friends or your family by coming forward. This is a step that we each must take for eternity and any inconvenience to do so will be more than made up for at the end of this life. If during the singing of this hymn a little voice is speaking to you, that is God's Holy Spirit urging you to make this decision today. Do not put it off to a later date, for that date may ~~never~~ never come again. Now is the hour, today is the day of Salvation. Please come & accept Christ as your Saviour today.

ST. PAUL'S UNITED CHURCH OF CHRIST  
 BUTLER, PENNSYLVANIA  
 FIRST SUNDAY AFTER EPIPHANY JANUARY 11, 1976  
 REV. RALPH C. LINK, PASTOR  
 MRS. EUGENE STEPHENSON, ORGANIST  
 MR. RALPH COOPER, CHOIR DIRECTOR  
 JODIE MARTE, DAN BOSKO - ACOLYTES

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 ORDER OF WORSHIP 11:00 A.M.  
 PRELUDE MUSIC: "CHORALE" ARR. PEERY  
 "ON WINGS OF SONG" MENDELSSOHN

PLEASE REMAIN SILENT DURING ORGAN CHIMES

\*PROCESSIONAL HYMN No. 14 "PRAISE YE THE FATHER"

\*ASCRIPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "ALMIGHTY FATHER, AS WE KEEP HOLY TIME UNDER THE DEEPENING SHADOWS OF THE CLOSING YEAR; WE THANK THEE FOR ALL THAT IT HATH BROUGHT TO US OF MERCY AND TRUTH. RECEIVE OUR SORROW FOR OUR SINS, AND IN THINE INFINITE MERCY BLOT THEM OUT OF THE BOOK OF THY REMEMBRANCE. LET NOT THE EXPERIENCES OF OUR PAST DAYS BE LOST UPON US. FIX IN OUR MINDS EVERY LESSON OF FAITH AND DUTY WHICH THOU HAST BEEN TEACHING US. TAKE FROM OUR HEARTS EVERY VEIL THAT WOULD HIDE FROM US THE SHINING OF THE HEAVENLY LIGHT. GRANT UNTO US, BEFORE THE RECORD OF THIS YEAR HAS BEEN FINISHED AND SEALED, A FRESH CONSECRATION, A VERY DEEP AND HONEST DESIRE TO LIVE ACCORDING TO THY WILL, AS IT HAS BEEN MADE KNOWN TO US IN JESUS CHRIST OUR LORD. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: "O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: ISAIAH 41: 1-14

HYMN OF THE MONTH 122 "O MORNING STAR, HOW FAIR AND BRIGHT"

\*AFFIRMATION OF OUR FAITH (STATEMENT OF FAITH) - IN THE FRONT FEW PAGES OF THE HYMNAL.

\*GLORIA PATRI

\*CALL TO PRAYER

\*PASTOR: THE LORD BE WITH YOU.

\*PEO : AND WITH THY SPIRIT.

\*PASTOR: LET US PRAY

\*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "FLUTE SONG" ACKENRUSEN

SERMON: "PROMISES, PROMISES!"

\*HYMN OF DEDICATION No. 271 "O JESUS, I HAVE PROMISED"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "PRELUDE IN G MINOR" BACH

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. HOWARD BOLAM TO THE "GLORY OF GOD".

SERVING AS USHERS TODAY ARE: \*WALLY FEDER, JOHN SNOW, MONT MACKINNEY, JAMES MALONEY AND STEVE VARGO.

DEACON AND MRS. STEVE VARGO WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 188

NURSERY WILL BE PROVIDED TODAY BY: BRAD AND JUDY

VINROE AND LAUREL STAUFFER.

THURSDAY - 10:30 - MARY MARTHA CIRCLE MEETING

FRI. - 9:00 - ARC CLASS BOWLING PARTY - BOWLAWAY LANES.

REFRESHMENTS AFTERWARDS AT THE CHURCH.

HOSPITALIZED: MRS. EVELYN SHAKELY, MRS. NORA THOMPSON,

MR. RALPH KILLEAN, MRS. EMMA HEGINBOTHAM.

A NEW SUNDAY SCHOOL CLASS IS STARTING TODAY - FROM THE AGES 18 TO 30 (GIVE OR TAKE A FEW YEARS). ANY-

ONE WHO WOULD LIKE TO BECOME A PART OF THIS CLASS CAN. MR. ROB SYBERT IS THE TEACHER FOR THIS GROUP.

NEXT SUNDAY WILL BE THE NOMINATION OF CHURCH SCHOOL WORKERS AND TEACHERS AND OFFICERS, DURING THE CHURCH SCHOOL TIME.

THURS. - 7:00 - BIBLE STUDY

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 CHRISTIANITY IS A JOYFUL RELIGION; AT LEAST IT IS MEANT TO BE. BOTH OLD AND NEW TESTAMENTS ARE FILLED WITH EXHORTATIONS TO GOD'S PEOPLE TO REJOICE. "PRAISE GOD WITH SHOUTS OF JOY!" CRIES THE PSALMIST. AND PAUL BIDS US: "REJOICE IN THE LORD ALWAYS; AND AGAIN I SAY, REJOICE!"

THERE IS A GREAT DEAL FOR THE CHRISTIAN TO BE JOYFUL ABOUT. IN GOD WE HAVE A FAITHFUL SAVIOR, THE CONQUEROR OF SIN, DEATH, AND HELL, IN WHOM WE HAVE FULL AND FREE FROGIVENESS. IN THE HOLY SPIRIT WE HAVE A COUNSELOR AND GUIDE WHO HAS PROMISED TO LEAD US INTO ALL TRUTH. HERE IS AMPLE CAUSE OF JOY.

Bible readings/welcome visitors:

TIM FRY BIRTHDAY TODAY.



Text: Isaiah 41:10,  
FEAR THOU NOT; FOR I AM WITH THEE. BE NOT DISMAYED;  
FOR I AM THY GOD. I WILL STRENGTHEN THEE; YEA, I WILL  
HELP THEE; YEA, I WILL UPHOLD THEE WITH THE RIGHT HAND  
OF MY RIGHTEOUSNESS.

Scripture: Isa. 41:1-14, Deut. 13:15, Josh. 6:26,  
1 Kings 16:34

(Story yng man & promise 2 girlfriend)

Taught proms little up, can keep & sum must brake  
2 kind proms, human--Divine, & expl diff Btween 2  
READ TEXT: G's proms Kept & many scrips prove  
Simple fulfil this AM, 3 scrips  
1 Deut. 13:15, 16, but last 16, IT SHALL NO B BILT AG  
2 Josh. 6:26, ARC clas, curse on Jericho  
3 1 King 16:34, Hiel Bethelite, children die  
Archaeos & finds-Inhabit continu Pre-Abe 1400 BC  
no inhabit 2 900 BC or time Hiel, Ahab  
Strata 900 show lrg hse, child jar gate, also wall  
G's proms cum tru & fulfil  
1st giv orders, next situation, then prom of future  
G no mak idle proms

Nu Yr & peop mak proms or resols & proms no last  
reason—we mortal flesh, we distracted by evil, sin,  
world around us

(Illustration nu hunting dog)

Compar parab seed paths, stony ground, etc.  
peop shallo & sudden relig, & then worldly  
Sum us mad proms serious nature bout Js Xp  
Prom only B kept if place hands Alm G 4 guid & help  
G only keep if rely upon Him thru Js Xp who say,  
"I WILL WITH U ALWAYS"

This 2 prom of G

We need pray 4 ea other, uphold ea other dur wks & dys  
this yr, in prayer 2 Almighty God.

If truly want gro as Xpians this yr need seek fulfil  
of G's proms in livs this cong & ch thru prayer

This how we help & lov ea other as fellow Xpians  
But ponder words G spok thru proph Is, "Fear not I with  
U", can honest say prom hav sam signif 4 us 2day?

Sam signif as thousands yrs ago?

Is this reality 4 us?

2 B real we must Believe G's proms fulfilled

(It was Negro Dr. in woods & meet man)

Miracul? Perhaps. But ral record illus unseen protec  
surround children G, revealed by Him  
So if think G proms just "PROMS, PROMS lik ours, we  
need kno G fulfil His proms.

Mayb not happen 1 large revel, but sooner, later it cum  
2 pass.

Let us understand, READ TEXT

This mean not only 76, but ea day, ea wk, ea moment  
Rt here now he with us.

Thanks B 2 G who giv prom thru Lrd Sav Js Xp



## "Promises, Promises!"

Text: Isaiah 41:10,  
Fear thou not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Scripture: Isaiah 41:8-14, and scripture references: Deut 13:15, 16, Joshua 6:26, 1 Kings 16:34.

A young man said to the girl he had asked to marry him, "Honey, if you marry me I will fix this old house up inside and out. I'll put in electricity, get some modern kitchen gadgets, remodel the plumbing, paint the house and make it just the way you want it." "Henry," sighed the smart young lady, "Suppose you do all of those things and then ask me again."

Now here was a very smart girl. She was ~~was~~ a pretty good judge of human character. She seemed to know that promises are so easy to make, especially when one is filled with enthusiasm, but difficult to keep once the humdrum existence of life takes over again. She was not doubting the sincerity of Henry, she was just striving to make sure he kept the promises he was willing to make.

Most of us have probably been taught from little on up, to keep promises we make. But we are also aware that sometimes it is very difficult to keep them.

As we may try, there are occasions when a promise must be broken.

But when we talk about promises, we find there are really two kinds. There are human promises, and there are Divine promises. ~~By this I mean that human promises are promises made between people, with one another~~

~~Human promises, are promises made between people, with one another~~ Divine promises are promises which God makes to His people. In our scripture for this morning we read of one of these promises. He said, (read text).

When we make a comparison between the promises of God, and the promises of man, we can see there is a vast difference between them. The promises of man are fleeting transient things, while the promises of God are lasting and eternal.

As we look at portions of Scripture such as we read this morning, I am sure there are those just like the Israelites who would question whether God actually keeps or has kept His promises made so long ago.

Well, to answer this ~~partially~~ fully would lead us through the Bible to many, many different incidents and portions of Scripture. So to answer this partially this morning I would like for us to look at 3 short portions of Scripture.

Let us first turn to Deuteronomy 13.

The book of Deuteronomy is the book of the law, and so when we read from it we are reading the law given by God to the Israelites. As we look at the 13th chapter of Deuteronomy beginning with the 12th verse we see that we are dealing with the law governing idolatrous cities which they would come to and live in, and what they are to do concerning them. We read specifically in verses 15 & 16 (read them.) The very last words of 16 are what is significant for us to understand. "It shall not be built again." These are the direct orders from God to the Israelites concerning evil and wicked cities. Now if we turn to the 6th chapter of Joshua we see the overthrow of the city of Jericho by the Israelites and how it was completely destroyed as they were ordered to do by God. Some of you have studied this in the ARC class recently and are familiar with the story. At the very end of the chapter we read what Joshua says in the name of the Lord. Here is a promise that is made in the way of a curse upon anyone who would build the accursed city again, (read verse 26).

Now if we turn to 1 Kings 16, we will see something interesting. Reading the 34th verse we read, "In his days did Hiel, the Bethelite, build Jericho; he laid the foundation of it in Abiram, his first born, and he set up the gates of it in his youngest son, Segub, according to the word of the Lord, which He spoke by Joshua the son of Nun." It has been discovered by Archaeologists that the ruins of Jericho show that it was inhabited continuously from Pre-Abrahamic times to about 1400 B.C. which was the time of Joshua. Then it was not inhabited until about 900 B.C. Thus we see that the promise of God ~~was~~ about idolatrous cities being rebuilt again had been fulfilled for approximately 500 years. But ~~archaeologists~~ digging in that layer around 900 B.C. uncovered a large house. A jar with the remains of a child was found in the masonry of a gate, and <sup>two</sup> ~~several~~ more jars were found in the walls. This house is thought to be the house of Hiel. Thus we can see that God's promises are true and are fulfilled. First He gives the orders as to how His people are to live. Then He sets forth the situation in which to practice His orders. His promise then is made as to what will happen in the future concerning the situation. From this we realize that God does not make idle promises.



Each year either at the end of the old year, or the beginning of the New Year, people make all sorts of promises that they will change this or that in their lives. Or they will determine to alter a certain course of action in their lives which has perhaps caused them some problems. But more often than not the promise or resolution only lasts for a short period of time. The reason for this is due to the fact that we are ~~human~~ mortal flesh and we are prone to sin and the evil influences of the world. We are distracted by the sights and the sounds around us. In this respect we are similar to the new hunting dog a certain man had. (Illustration of dog & "Distracted By The World").

Some of us have made promises of a very serious nature concerning Jesus Christ.

The promise if it is to be kept must be placed in the hands of Almighty God for guidance and help. We can only keep this promise by relying upon Him through Jesus Christ who said, "Lo I am with you always." This too is the promise of God. But we also need to help each other by praying for one another and upholding each other during the weeks and days of this year with prayer to Almighty God.

(to be inserted above before: "The Promise if it is to be kept etc.")

Here is where a parable of Jesus comes true concerning the seed which fell upon the path, and among the weeds, and stony ground. For it is in the lives of people who are shallow, or who are ~~flashes in the pan~~ suddenly religious and then worldly, that the parable has its fulfillment.

If we truly want to grow as Christians in this New Year, we need to seek God's fulfillment of His promises in the lives of the people of this congregation, and church, ~~through~~ through prayer. This is how we are to help ~~each other~~ and ~~and this is how we are to~~ to love one another.

But as we ponder the words of God as spoken through His prophet Isaiah, "Fear not, I am with you," can we honestly say this promise has the same significance for us today, it had several thousands of years ago? Can we honestly know this and can it be a reality for us? Well, if this is to be a reality for us, we need to believe and know that God's promises are fulfilled.

(Illustration of Negro Doctor and meeting man in the woods)

Miraculous? Perhaps. But I believe it is merely a recorded occasion in which the unseen protection surrounding His children was revealed by God. So if we are inclined to believe that the promises of God, are just "Promises, Promises" like those of we mere mortals, let us understand and know that God fulfills His Promises. It may not happen in one vast revelation, but sooner or later He makes it come to pass.

Let us come to know and to understand that He said He would be with us, (read text). This means not only for the complete year 1976, but for each week, day, each moment. Right here and now He is with us. ~~Thank God~~ Thanks be to God, who gives us this promise, through our Lord and Savior Jesus Christ.

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ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SECOND SUNDAY AFTER EPIPHANY JANUARY 18, 1976  
REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
MARCIA MCBRIDE, TERRY MCCLIMANS - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "COMMUNION" PEARCE  
HYMN 30 "MEDITATION" MASSENET

PLEASE REMAIN SILENT DURING ORGAN CHIMES

\*ASCRPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "ALMIGHTY AND EVERLASTING GOD,  
IN WHOM WE LIVE AND MOVE AND HAVE OUR BEING, WHO HAST  
CREATED US FOR THYSELF, SO THAT OUR HEARTS ARE REST-  
LESS TILL THEY FIND REST IN THEE, GRANT UNTO US  
PURITY OF HEART AND STRENGTH OF PURPOSE SO THAT NO  
SELFISH PASSION MAY HINDER US FROM KNOWING THY WILL,  
AND NO WEAKNESS FROM DOING IT. IN THY LIGHT MAY WE  
SEE LIFE CLEARLY, AND IN THY SERVICE FIND PERFECT  
FREEDOM. FOR THY MERCY'S SAKE. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: 'O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: PSALM 55: 1-8 MARK 8: 34-38

HYMN OF THE MONTH 122 'O MORNING STAR, HOW FAIR AND BRIGHT"

\*AFFIRMATION OF OUR FAITH -(APOSTLES' CREED)

\*GLORIA PATRI

\*CALL TO PRAYER

\*PASTOR: THE LORD BE WITH YOU.

\*PEOPLE: AND WITH THY SPIRIT.

\*PASTOR: LET US PRAY

\*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "THE GREEN CATHEDRAL"

HAHN

\*ACOLYTE PRESENTATIONS

\*ANTHEM: "ONLY A WHISPERING PRAYER" WOMEN'S CHORUS

SERMON: "ALIAS SMITH!"

\*HYMN OF DEDICATION No. 211 "O JESUS, THOU ART

\*BENEDICTION AND THREE FOLD AMEN STANDING"

ORGAN POSTLUDE: "POSTLUDE IN G" WETHERILL

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MRS. EMMA HEGINBOTHAM IN MEMORY OF HER "HUSBAND" -  
GILBERT HEGINBOTHAM.

SERVING AS USHERS TODAY ARE: ROBBIE VINROE, ROBERT  
DELLEN, BRIAN PFABE AND STEVE SMITH.

DEACON AND MRS. EARL WOGAN WILL REPRESENT COUNCIL  
AT THE DOOR TODAY.

THE ATTENDANCE FOR LAST SUNDAY WAS 158.

NURSERY WILL BE PROVIDED TODAY BY MRS. JUDY SNYDER,  
MRS. LINDA CURTIS AND SHERRY MCCLIMANS.

MONDAY - 7:00 - WOMEN'S FELLOWSHIP BOARD MEETING  
AT THE CHURCH.

TONIGHT - 6:30-7:00 - YOUTH CHOIR PRACTICE.

THURS. - 7:00 - BIBLE STUDY GROUP.

COMING - FEB. 14 - SWEETHEART DINNER DANCE (SATURDAY)  
CHARLES PENABE AND DAVID MCMILLINS IN CHARGE.

NEXT WEEK - JAN. 25 - 5:30 P.M. - THE CONGREGATIONAL  
DINNER AND MEETING. YEARBOOKS WILL BE GIVEN OUT AT  
THIS TIME. BRING YOUR OWN TABLE SERVICE, AND LARGE  
TUREEN FOR EVERY TWO PEOPLE. BEVERAGE, DESSERT  
WILL BE FURNISHED BY THE COMMITTEE. DON'T LET THE  
WEATHER STOP YOU.

HOSPITALIZED: MRS. EMMA HEGINBOTHAM, MRS. NORA  
THOMPSON.

OUR SINCERE SYMPATHY TO THE FAMILY AND FRIENDS OF  
OF MR. RALPH KILLEAN WHO PASSED AWAY THIS WEEK.

FOLLOWING THE CONGREGATIONAL DINNER NEXT SUNDAY  
THE YOUTH WILL MEET FOR THEIR FIRST FELLOWSHIP  
MEETING - GRADES 7-12. THE NEW YOUTH DIRECTOR -  
WILLIAM OHL WILL MEET WITH THE YOUTH.

FLOWERS FOR THE ALTAR ARE OPEN FOR FEB. 22 AND MARCH  
7TH. IF YOU WOULD LIKE TO HAVE EITHER OF THESE  
SUNDAYS - LEAVE BEA TAIT KNOW IN THE OFFICE.

DON'T FORGET WE NOW HAVE A NEW CLASS THAT STARTED  
LAST SUNDAY FROM THE AGES 18 TO 30. ANYONE WHO  
WOULD LIKE TO BECOME A PART OF THIS CLASS, IT MEETS  
IN THE UNDERCROFT. ROB SYBERT IS THE TEACHER FOR  
THIS CLASS. WITH THE BAD WEATHER LAST WEEK, IT IS  
JUST GETTING STARTED.

"Alias Smith!"

Text: Mark 8:35-37,  
FOR WHOSOEVER WOULD SAVE HIS LIFE SHALL LOSE IT; BUT  
WHOSOEVER SHALL LOSE HIS LIFE FOR MY SAKE AND THE  
GOSPEL'S, THE SAME SHALL SAVE IT. FOR WHAT SHALL IT  
PROFIT A MAN, IF HE SHALL GAIN THE WHOLE WORLD, AND  
LOSE HIS OWN SOUL? OR WHAT SHALL A MAN GIVE IN EX-  
CHANGE FOR HIS SOUL?

Scripture: Psalm 55:1-8, Mark 8:34-38

Origin of SMITH, Gen 4:22, peop work metals, & shape  
heat & form instruments=SMITH,Silversmith,Tin,Black  
Tubal-cain 1st person legit called SMITH  
SMITH evol in 2 last name: Jn Blacksmith=Jn SMITH  
Please excuse use name SMITH,example of use LINK  
But evol comm name & those want remain anon,SMITH  
THUS=Alais SMITH,sometimes JONES, but hid Bhind name  
& lose ident, good examp TV Alias Smith & Jones,  
1 of actors lost ident 2 extent he shot self  
Liv 2day world conflic livs peop,ea conflic rel 2 ID  
Peop search find out WHO they R,& seek tru Ident  
Sum seek 2 lose Ident & this group I speak this AM  
Perhap sum us in this group,perhap sum us no aware  
Script AM old & fam 1,& mayB so fam it lost mean 4us  
(Illusts Henry Thoreau & NT)  
Js WORDS=Mk 8:36,strong words 2day  
All aroun C peopsell livs 4 wat ever basic int lif  
Thos concern helth=hypocondriac,int & prop=miser,  
prop & land=greedy landown,appear & looks=cos & fac  
lifts, buty treats,  
ea thez peop concern los Ident= ALIAS SMITH  
But wat is Ident? KJV=Soul, 2 Jew it Soul & soul lif  
If nt unique sumthin mak us indiv & if lose Ident  
w actual 4feit our lif or soul as Js say  
2 los 1's Ident is 2 seek 1's own way,  
it is try 2 do things apart from G, it like  
(PSALM 55:6, read), 2 seek escape at bot of this  
We may escap sum probs, but canno escap G,  
" " try do thing our way, but G has way ultimately  
(Illus boy want cum 2 Xp in church & not jail)  
Our way very often not in agree with G plan  
Mk 8:36, read, Complac, neglec, procrastin, loss ident,  
do it my way, thez caus peop 4feit livs,  
peop no go Hell Bcuz want 2, Bcuz rej Js Xp,  
Usual rej temp thing, inten Beum part G Kingd later  
(~~WIKONK~~ Illus Dr. Barnhouse & thief from Harvard)  
It not educ, cultur, breed, or bakgroun, that rul hart  
It still basic=man must hav own way regard educ et  
He still want sep frum G & do own thing

"Alias Smith!"

Text: Mark 8:35-37  
Scrip: " " 34-38

Expl orig SMITH Gen. 4:22  
want escape Ident = Alias Smith  
Peop serch WHO AM I? & this Ident  
Perhap sum here seek Ident  
Scrip AM familiar & may lost meaning  
(Illus. Henry Thoreau & NT)

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~  
~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

VS 35-37=strong words 2day

Peop & interest life=health, property  
money, looks, etc.

Ident is Soul, Jews soul=lif, vs 36

Ps 55:6=want 2 escape & may do parties

Can no escape G & He hav way ultimat  
(Illus Rob cum 2 G own way)

Our way oft no agree G way or plan

VS 36

it compiac, procrast, loss Ident & thez

cause peop 4feit livs & go Hell

& it rej Js Xp, & usual want do my  
way later

(Boy Harvard & good bakground steal)

No educ, cultur, environ, breed, bakgr,

It still hart of man & want separ

from G & do own thing, it still SIN

Js formula 4 o'ercum hum trait=35b

Lose Ident in Him, kingd, serv

He say I, Js Xp take preced, then U

find self, & your life

Livs shud B rule Wat G Want Me Do?

Not, Wat I Shud Do?

Must Beum ident Jx Xp all aspect liv

& then find real self & Idents

If lif so order no need Alias Smith

or Jones 2 remain anonymous

If refuse ord livs must face unanswer

quest Js = VS 37



And this sepa watever U car call it= SIN,SIN

But Js gav 4mula 4 overcum hum trait  
He said,(latter part vs 35),

He was speak los ident in HIM,His kingd,Hid serv  
He say If I,Js Xp tak preced all UR lif,U find self  
Our liv shud B rule & govern WAT G HAV ME DO EA STTU  
not WAT MUST I DO NOW,  
we must Bcum idented with Xp all aspects our livs,  
& only then we find our real IDents

If livs so ordered, ther no need ALIAS SMITH, or  
ALIAS JONES 2 remain anonymous.

Must remem if refuse order livs must face unanswer  
quest put 2 us by Js in script wen say,  
(READ VERSE 37)

"Alias Smith!"

Text: Matthew 16:25,26,

MARK 34:

"For whomever would save his life will lose it, and whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world and forfeits his life? Or what shall a man give in return for his life?"

In Genesis 4:22 we read, "Zillah bore Tubal-cain; he was the forger of all instruments of bronze and iron." Now what this means is that Tubal-cain, was the first person to be legitimately called "Smith." We can see from this that people who worked with metals and heated, shaped and formed them into instruments were called Smith. Hence, Blacksmith, Silversmith, Tinsmith and so on.

Like all such derivations the ~~to~~<sup>SMITH</sup> simply became a ~~last~~<sup>LAST</sup> name. Instead of someone referring to John the Silversmith, he simply became John Smith. What has happened further, has been that people wishing to remain anonymous for various reasons, usually illegal, assume the alias of Smith. Sometimes they use Jones, but Smith is the preferable one. ~~There was a TV program of recent vintage~~ Thus we see that the name serves the purpose for some people, to lose their identity. They can hide behind the name and to their way of thinking are not identifiable. There was a western TV program of recent vintage called appropriately enough, "Alias Smith and Jones." It lasted until one of the characters in the show completely lost his identity and shot and killed himself.

a world  
We are living in ~~an age~~ that has two conflicts raging in the lives of its people. Each conflict is related to identity. There are those who are seeking to find out who they are. They are searching for their true identity. Then there are those who are seeking to lose their identity. It is this group or class that I wish to speak <sup>about</sup> to this morning. Perhaps some of us are in this group. Perhaps some of us are in it and are not even aware that we belong to this group.

The scripture for this morning is an old and familiar one. Perhaps it is so familiar that we pay no attention to its meaning for our



lives. Henry Thoreau said of the New Testament:

"most people favored it outwardly, defended it with bigotry - and hardly ever read it."

From his work entitled, "A Week On The Concord and Merrimack Rivers," we read; about the New Testament:

"There are indeed, severe things in it which no man should <sup>read</sup> ~~repeat~~ aloud more than once: "For what ~~shall it profit~~ is a man profited if he shall gain the whole world, and lose his own soul?" Think of this Yankees! Think of repeating these things to a New England audience! Who, without cant, can read them aloud? Who without cant, can hear them? They never were read. They never were heard."

The old English word of cant, means hypocrisy, or insincerity. So he is asking, "Who without hypocrisy, can read them aloud? Or who, without hypocrisy, can hear them?"

The words of Jesus, "For what will it profit a man if he gains the whole world and forfeits his life?", are still very strong words today. We see people all around us selling their very lives for whatever is their basic interest in life. For those who are concerned with being healthy and having health, many of them become hypochondriacs. For those concerned with gaining interest on their money, ~~they~~ many of them become misers. For those who are concerned with buying up all available property, many of them become greedy landowners. For those concerned with their appearance and looks, many of them spend small fortunes on cosmetics, face lifts, and beauty treatments. Each of these people is concerned with losing their identity.

But when we speak of identity, what is it we are saying? ~~Jesus called identity life~~ The King James Version calls it soul. The Revised Standard Version refers to it as life. But either one, life or soul, it is the same. The Jewish people looked upon the soul as the life of a person. So the term is interchangeable. But identity is that certain something that makes each of us unique from each other. It is the spark that makes us individuals. So if we seek to lose our identity, we are actually forfeiting our life or soul as Jesus said.

To lose one's identity is to seek one's own way. It is trying to do things apart from God. It is like the words of David in Psalm 55, "O that I had wings like a dove! I would fly away and be at rest;" To seek escape is what is at the bottom of all this. We may escape some of our problems and troubles, but we cannot escape God. We may try to do things our way, but God has ~~xx~~ His own way ultimately. (Illustration of boy wanting to accept Christ, but in church and not jail).

Here is a good case of someone wanting to do things his way, ~~but the Lord's life does not always work out as planned. We cannot determine, each and every moment and be assured that everything will turn out as we want it to.~~

but his plans did not come to pass. "For what will it profit a man if he gains the whole world and forfeits his life?" Complacency, neglect, procrastination, loss of identity, doing things my way, these are the things that cause people to forfeit their lives. People do not go to hell, because they want to, they go because they reject Jesus Christ. As a rule the rejection of Jesus is to be only a temporary thing. They intend to become a part of His kingdom at a later date, and there is no sense of urgency.

But have you ~~or~~ I adopted an alias in our lives, so we can lose our identity? Have we lost our identity with God, simply because we want to do what we want to do, when we want to do it?

The late Dr. Donald Barnhouse told of a young man who stole Government checks from mailboxes. When ~~the young man~~<sup>HE</sup> was finally caught it was discovered that he was the son of a high official in Harvard University. The judge who imposed sentence said that he could not understand why a young man of such background and intelligence could stoop to such a crime.

But you see it isn't education, or culture, or background that rules the heart of man. It is still the basic thing that man must have his own way, regardless of how much intelligence, or breeding, or



education he may have. He still wants to separate himself from God, and to his own thing. *AND THIS SEPARATION WHATEVER YOU CARE TO CALL IT IS SIN.*

But Jesus gave man the formula for overcoming this human trait. He said, that if you will lose your life for my sake you will rfind it. He was not literally talking of doing away with your life. He was talking of losing your identity in Him, in His kingdom, in His service. He was saying that when you come to the point where *JESUS CHRIST* I take precedence over all of your life, you are going to find yourself. Our lives should always be ruled and governed by "What would God have me do in this situation," instead of "What must I do now," We must become identified with Christ in all aspects of our lives, and only then will we find our lives, and our real identities.

If we so order our lives, there is no need for an Alias Smith or Jones for us, to remain anonymous. But if we refuse to order our lives on this way, then we must face the unanswerable question put to us by Jesus in this same scripture when he said, "Or what shall a man give in return for his life?"

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
THIRD SUNDAY AFTER EPIPHANY JANUARY 25, 1976  
REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MRS. CYNDIE SYBERT, JUNIOR CHOIR DIRECTOR  
MARCIA McBRIDE, TERRY McCLIMANS - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "A TUNE FOR A TRUMPET" MARTIN  
"SANCTUS" GOUNOD

PLEASE REMAIN SILENT DURING ORGAN CHIMES

\*PROCESSIONAL HYMN No. 63 "OUR GOD, OUR HELP IN AGES PAST"

\*ASCRIPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "MOST HOLY GOD, WHO DOES SEARCH  
AND PURIFY THE HEARTS OF MEN; GRANT US TO KNOW OURSELVES  
AS WE TRULY ARE; OPEN TO US THE CONDITION OF OUR SOULS;  
GIVE US PENITENCE AND FORGIVENESS FOR OUR SINS, ENABLE  
US WITH STEADFAST RESOLUTION TO AMEND OUR LIVES; DELIVER  
US FROM CAPTIVITY TO FALSE THOUGHTS AND EVIL HABITS,  
THAT WITH UNITY OF MIND AND PEACE OF CONSCIENCE WE MAY  
HAVE OUR FULL RECONCILIATION WITH YOU, AND BE OF THE  
BLESSED COMPANY OF ALL YOUR FAITHFUL PEOPLE; THROUGH  
JESUS CHRIST OUR LORD. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: 2 KINGS 12: 1-16

HYMN OF THE MONTH 122 "O MORNING STAR, HOW FAIR AND BRIGHT"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

\*CALL TO PRAYER

\*PASTOR: THE LORD BE WITH YOU.

\*PEOPLE: AND WITH THY SPIRIT.

\*PASTOR: LET US PRAY

\*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "ELEGIE"

MASSNET

DEDICATION OF NEW YOUTH CHOIR ROBES

INSTALLATION OF SUNDAY SCHOOL OFFICERS AND TEACHERS

ANTHEM: "DOWN BY THE RIVERSIDE" YOUTH CHOIR

SERMON: "THE KING WHO FOLLOWED!"

\*HYMN OF DEDICATION No. 292 "ONWARD, CHRISTIAN SOLDIERS"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "CHORALE"

ARR. WILSON

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. ROBERT SYBERT AND JENNIFER IN HONOR OF  
THE 33RD WEDDING ANNIVERSARY OF MR. & MRS. RALPH  
COOPER - CYNDIE'S MOTHER AND DAD.

SERVING AS USHERS TODAY ARE: \*RICHARD MANGEL, DARYL  
TAIT, JOHN DREHER, AND GARY PENAR.

DEACON AND MRS. WILLIAM PFLUGH WILL REPRESENT COUNCIL  
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL,  
BARB VARGO AND JODIE MARTE.

HOSPITALIZED: MR. WILLIAM WINTERS - ICU; MRS. NORA  
THOMPSON, MRS. EMMA HEGINBOTHAM, MRS. MARY LOU  
McCLIMANS, MS. CAROL NOEL, MRS. DEREWICKI

TONIGHT - 5:30 - CONGREGATIONAL DINNER AND MEETING.

DON KENNEDY WILL BE MC. YEARBOOKS WILL BE GIVEN OUT.

THE ARC CLASS WILL SET UP TABLES AFTER THE SERVICE

THIS MORNING. BRING TABLE SERVICE, LARGE TUREEN FOR

EACH TWO PERSONS. DESSERT AND BEVERAGE WILL BE

PROVIDED. THERE WILL BE A LOT OF SUPPRISES SO DON'T

LET THE WEATHER STOP YOU.

TONIGHT - YOUTH FELLOWSHIP - RIGHT AFTER THE CONGREG-

ATIONAL DINNER - THEY WILL MEET IN ANOTHER PART OF

THE CHURCH, WITH WILLIAM OHL, GRADES 7-12.

WED. - 7:30 - GOLDEN CIRCLE - BIBLE STUDY WITH REV.

LINK.

THURS. - 7:00 - BIBLE STUDY

MRS. RALPH KILLEAN WOULD LIKE TO THANK ALL THOSE THAT

SENT CARDS, OFFERED PRAYER, AND FOR ALL THOSE WHO

HELPED IN ANY WAY WITH THE DINNER FOR THE FAMILY.

WE WOULD LIKE TO THANK THE AUDITORS - KENNETH WEITZEL,

KATHRYNE BANCROFT, AND DONALD ZEIGLER FOR GIVING OF

THEIR TIME TO AUDIT THE BOOKS.

COMING - FEB. 14 - SWEETHEART DINNER DANCE (SATURDAY)

TICKETS ARE ON SALE TODAY. DINNER WILL BE AT

SAXONBURG FIRE HALL UPSTAIRS. THE CHARLES PENARS

AND DAVID McMILLINS WILL BE IN CHARGE OF THIS DOINGS.

Welcome Visitors:

VOLUNTEERS FOR BLDG PLANNING COM.



"The King Who Followed!"

Text: 2 Kings 12:2

Joash good king=8 King Jud, explain name  
mean "Jehovah has given"

Explain format Kings & Chronicles

Good king Bcuz:

1 Leadership= Exegete Scripture

Dr. Robertson, "Everything rises and  
falls on leadership"

Joash this, & tru govt, skuls, ch etc.

2 Discipline=Joash this (Read TEXT)

Bicent yr & learn leaders=they Discip

Nation decline=leads no stand discipl

corts decline=no punish guilt, "

Fams decline=no parents & disciplin

Ch decline=no discipl, want Soc Gosp

insted Gosp Js Xp & punish sin

Want good govt=Discipline

" " skuls, fam, & prog gro ch's

Must follo ware Xp lead us,

" discip selvs read Word, pray, B Xpia:

Follow Leader=Js Xp, He follo yet KING

READ TEXT=this fit epit 4 any

(Illus Bread Lady)

Jus plain person luv felloman

G look 4 peop 2 tak stand 4 Him, in

all walk lif, but also personal lif

Peop who B lead & discip livs 4 Him

Men, women, child, etc

1 person influ other=Jehoi examp

But must lern lik Joash 2 lead, we

must follo

It tak both 2 serv G

May we B able 2 do same

"The King Who Followed!"

Text: 2 Kings 12:2,

And Jehoash did that which was right in the sight of the Lord all his days, in which Jehoiada, the priest, instructed him.

Scripture: 2 Kings 12:1-16

(Illustration of obedience or leadership if available).

Today in our Scripture we read of the wonderful works of a King named Joash. He is identified in the KJV, and the RSV as Jehoash, which meant "Jehovah has given." He was the 8th king of Judah.

The author of the book of Kings used a format to tell of the kings and their respective reigns. We read in the 1st verse of this Scripture, "In the 7th year of Jehu," The Jehu named is the king of Israel. Then it states that Jehoash, or Joash, began to reign at this point. Then ~~xxxx~~ the length of his reign is given. This means that he was the king of Judah and this is proven by the fact that he is identified as reigning in Jerusalem. Then the mother of the king is named. This further proves his genealogy, and helps to further identify him, because not too many women had the same names but it was common for men to have the same name. Thus to make no mistake about whom he was writing the author says that Joash was the son of Zibiah, of ~~xxxx~~ Beersheba, to make certain that those who read this, knew about whom they were reading.

Then follows a brief biography of the king. The author state whether this was a good king or a bad king. This is determined how he stacks up against Jeroboam (compare 13:1)

I. Most of the kings of Israel were identified with doing evil because Jeroboam reigned in Israel, and the kings of Israel were identified with doing evil. Thus it is no surprise that many of the kings of Judah come out of this scrutiny in a favorable light, which perhaps many of them do not rightfully deserve. Now the author tells us that he did that which was right all his days. This is an exaggeration because in 2 Chronicles following the death of Jehoiada, we read of Joash being responsible for the death of Zechariah the son of Jehoiada. In the 3rd verse we read of Joash not removing the high places. The high places were altars raised up, which in themselves were not evil, but which were altars used for the worship of idols. They could also have been altars erected in some of the hill country, and the reigning king was unable to get them all



destroyed in his reign.

Now when we look at the reign of Joash we see several things. First, we see that he was a good king. By being a good king it does not mean he was just a likable fellow and got along well with politically with the people, but it means that he was able to overcome some of the evil that had surrounded the Southern Kingdom. Now in this chapter from which we read we see that he ~~was~~ had decreed that the money brought into the Temple whether by the Temple tax, or by freewill offerings, was to be used for the repair of the Temple. But after 23 years of his reign it was not taken care of. The blame is placed upon the priests, for it states in verse 6, "the priests had not repaired the breaches of the house." So Joash checked into this matter and he decreed that the priests were no longer permitted to collect the money. It is at this point that Jehoiada the chief priest in the Temple, stepped forth and assumed the role of the man of God. He took a large chest and placed it beside the altar where the people entered the Temple. The people would give the money to the priests and then watch them drop the money into the slot drilled into the lid of the chest. No more were the priests able to slip this money into their pockets and keep it for themselves. When the chest was full, Joash would send the chief priest along with the king's secretary to empty the chest. They would put the money in bags, after they had counted it, and then they would pay the men who were doing the work of the restoration of the walls of the Temple. This money was not used to repair or replace the other articles needed for the Temple rites and sacrifices, but all of it went to pay for the repair of the building.

The second point about Joash being a good king was the fact that he was instructed by Jehoiada the Chief Priest. We must remember that Joash was 7 years old when he began to reign and it was indeed fortunate that a strong man of God was around to help and instruct him. Jehoiada stood out like the proverbial sore thumb. Here was a man who was dedicated to serving the Lord, and he really took his job seriously. The people of God had gone through some horrible times with Jehoram, Ahaziah, and Athaliah. The spiritual condition of the people had deteriorated. But Jehoiada was able to bring about a change

through the example of himself and also upon the instructions~~of~~ he gave to the  
your king. He was certainly a stabilizing influence upon the people.

But there is yet a third point that made Joash a good king and this was leadership. Joash was not only a good leader, but he was also led by a good man, and it takes both to have things work in their proper perspective. Dr. Robertson a Christian minister has said, "Everything rises and falls on leadership." This is true of government, of schools, and in all walks of life. It is even true in the church.

This year we are hearing and will be hearing all sorts of things about the Bicentennial. But before you begin tuning out and thinking this is what I want to speak of this morning, let me say this in just commenting upon this celebration. When we think of the anniversary of our nation and its observances all of this year, we cannot help but think of those who were our leaders. Those who gave of their time and talents and efforts to make our country what it is today. We have come to know that leadership entails a grave responsibility and is not to be placed upon the shoulders of those who are ill equipped physically or mentally to bear the burden it evokes. No nation can rise above its leaders, anymore than a church can rise above its pastors or leaders.

But when a church or denomination refuses to show leadership, it cannot survive and must fall by the wayside. We have seen this happen in recent years in most of the mainline denominations in our nation. We have seen our nation decline in stature throughout the world because of the unwillingness of our leaders to take the stand we formerly proudly took in the world. Our courts are unwilling to punish those who are guilty of crimes and so we see the decline and fall of justice and the spread of crime and anarchy, making our towns and cities unsafe.

We see our family structure breaking up and our children going off in all directions because parents are unwilling to lead. Our churches want to preach the social Gospel, and equality of all sorts of immoral standards instead of the Gospel of Jesus Christ, and the punishment of sin by Almighty God. And so we see the decline of much of the Christian church because of its refusal to stand firm



for the things of God against the creeping secularism in the church. Leadership and discipline are linked very closely together, and if we want leadership in any area whether it be government or society or the church, we must have discipline. Thus if we want good government, we must accept discipline. If we want good schools, we must accept a certain discipline, for the teachers as well as the students. If we want growing and progressive churches, we must accept the discipline of worship, as well as the discipline of following where Christ leads us. We must discipline ourselves to read the Word of God regularly, pray daily and often, and use any other discipline that will make us a better church member, but mostly a better Christian wherever we are.

It simply becomes a case of follow the leader. Our leader of course, and our example is Jesus Christ. ~~xxx~~ He was a King in His own right. But yet He was willing to follow obediently what God wanted Him to do. This was the example of leadership He showed to us, along with the example of a perfect discipline to do that which He was led to do in obedience to His Father.

Can you think of a more fitting epitaph to add to anyone's life than that one sentence written about Joash? "And Joash did that which was right in the sight of the Lord all his days, because Jehoiada the priest instructed him." Would that each of us were to do right all our days, because Jesus Christ, our priest instructed us.

(Illustration of Margaret Gaffney the Bread Lady.)

Here is a very heart warming story of a person who was a concerned individual. But more than that, she showed leadership on a level that you and I can understand. She was not of royalty, or a president, but a down to earth person who expressed leadership by loving her fellow man.

God is looking for people today who will take a stand. People who will assume leadership in our world, in our nation, and in our churches. Men and women mothers and fathers, wives, husbands, children, anyone, who will take a stand for the Lord, and for the Word of God. One person with Christian convictions can have a great influence on his or her immediate surroundings. Jehoiada was that man in the life of Joash. Joash was that man who not only led, but who was able to follow as well. Are any of us willing to follow the King who led and

who also followed. If we are, Jesus Christ awaits our seeking to do so ~~through~~  
in and through His name.

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ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
FOURTH SUNDAY AFTER EPIPHANY      FEBRUARY 1, 1976  
REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
MARY DELLEN, BRIAN KENNEDY - ACOLYTES

-----  
ORDER OF WORSHIP 11:00 A.M.  
PRELUDE MUSIC: "ARIETTA"      Southbridge  
                  "BERCEUSE"      Godard

PLEASE REMAIN SILENT DURING ORGAN CHIMES  
\*PROCESSIONAL HYMN No. 50 "STILL, STILL WITH THEE"  
\*ASCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (IN UNISON) "O LORD JESUS CHRIST, WHO ART  
THE WAY, THE TRUTH, AND THE LIFE, WE PRAY THEE SUFFER  
US NOT TO STRAY FROM THEE, WHO ART THE WAY, NOR TO  
DISTRUST THEE, WHO ART THE TRUTH, NOR TO REST IN ANY  
OTHER THING THAN THEE, WHO ART THE LIFE. TEACH US BY  
THY HOLY SPIRIT WHAT TO BELIEVE, WHAT TO DO, AND  
WHEREIN TO TAKE OUR REST. FOR THINE OWN NAME'S SAKE  
WE ASK IT. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: 'O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 51  
SCRIPTURE: GENESIS 29: 1-20  
HYMN OF THE MONTH No. 264 "WE KNOW THE PATHS WHEREIN OUR  
FEET SHOULD PRESS"  
\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
\*CALL TO PRAYER  
\*PASTOR: THE LORD BE WITH YOU.  
\*PEOPLE: AND WITH THY SPIRIT.  
\*PASTOR: LET US PRAY  
\*PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY "SANCTUARY ECHOES"      BAYLOR

ANTHEM: "OUR SHEPHERD WILL SUPPLY MY NEED" THOMPSON  
SERMON: "THE ART OF PATIENCE!"  
\*HYMN OF DEDICATION No. 226 "DEAR LORD AND FATHER"  
\*BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE: "PRAISE"      MARTIN  
-----  
\*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. EDWARD WEICHEY IN MEMORY OF THEIR "PARENTS"-  
MR. & MRS. FLOYD MILLER AND MR. & MRS. STANLEY  
WEICHEY.

SERVING AS USHERS TODAY ARE: \*ALLEN BOTACCHI,  
JOHN REDMAN, DAN BOSKO, ROBERT KNAUER AND CHARLES  
PENAR.

DEACON AND MRS. JOHN REDMAN WILL REPRESENT COUNCIL  
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: JUDY MASSART,  
ISABEL HOCKENBERRY, AND SHELLY HOCKENBERRY.

THE ATTENDANCE LAST SUNDAY WAS 209.

HOSPITALIZED: MRS. DESSIE DOUGAN, MRS. MARY JANE WEIBENSTEIN, MRS. MARY LOU MCCLIMANS, MRS. NORA THOMPSON, MRS. MARTHA DEREWICKI, MS. CAROL NOEL.  
TONIGHT - 6:30-7:00 - YOUTH CHOIR PRACTICE  
TONIGHT - 7:00-9:00 - YOUTH MEETING - EVERY SUNDAY EVENING THE YOUTH WILL MEET.  
MONDAY - 7:30 - WOMEN'S MARY PRUGH CIRCLE MEETING.  
WED. - 7:30 - CHURCH COUNCIL MEETING

THE NEWSLETTER WILL BE PUBLISHED ON THURSDAY - PLEASE  
HAVE ALL THE MATERIAL IN BY WEDNESDAY.

THURS. - 7:00 - BIBLE STUDY (EVERY WEEK IN THE UNDER-  
CROFT).

COMING - FEB. 14TH - A ANNUAL SWEETHEART DINNER AND  
DANCE WILL BE HELD AT THE SAXONBURG FIRE HALL (UPSTAIRS)  
ANYONE INTEREST IN ATTENDING - CONTACT CHARLES  
PENAR'S OR DAVID MCMILLIN'S. TICKETS ARE ON SALE  
NOW SO AS THEY WILL KNOW HOW MANY TO COUNT ON.

A CORRECTION PAGE HAS BEEN MADE FOR YOUR YEAR BOOK,  
ONLY IF YOU PICKED YOURS UP ON SUNDAY AT THE  
CONGREGATIONAL DINNER. ALL THE OTHER BOOKS HAVE  
THE NEW PAGE IN THEM AND THEY CAN BE PICKED UP TODAY  
IN THE BACK OF THE CHURCH. THE USHERS WILL ASSIST  
YOU IN PICKING YOURS UP.

A NEWS SHEET WILL BE PASSED OUT TODAY FROM THE PENN  
WEST CONFERENCE - THE USHERS WILL PASS THESE OUT.

Welcome Visitors: Deth & Funeral Shirley - Mother &  
thank for flowers.

ACQUETE PRACTICE AFTER CHURCH: 10725 & UP.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST  
Ralph C. Link, Pastor  
Trinity Church, New Bloomfield 9:00 A.M.  
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP November 5, 1972

The Organ Prelude

\*The Hymn of Praise

45

\*The Call to Worship

\*The Prayer of Confession (Unison)

Merciful God, we confess to you now that we have sinned. We confess the sins that no one knows, and the sins that everyone knows: the sins that are a burden to us, and the sins that do not bother us. We have not forgiven one another as we have been forgiven. We have not given ourselves to the world in loving service, but have only served ourselves. Father, forgive us, through Jesus Christ our Lord. Amen.

\*The Kyrie

\*The Assurance of Pardon

The Scripture----Genesis 29:1-20

\*The Gloria Patri

The Anthem (Trinity)

The Pastoral Prayer

The Announcements

The Receiving Of Tithes and Offerings

\*The Doxology

\*The Offering Prayer and Lord's Prayer

Sacrament of Baptism

The Hymn of Meditation 191

The Sermon----"Why Doesn't The Light Turn Green?"

The Sermon Prayer

\*The Hymn of Response

226

\*The Benediction

\*The Threefold Amen

\*The Postlude

\*Congregation Stands

#### GENERAL ANNOUNCEMENTS

Bible study on Wed. at the church in Duncannon at 7:30 PM. We will be studying "Faith--What It Is Not And What It Is."

Confirmation Class will begin on Saturday Nov. 11<sup>th</sup> at 9:00 AM.

#### TRINITY CHURCH ANNOUNCEMENTS

Today we join with Mr. & Mrs. William Turner in their joy as they present their daughter, Melissa Mae Turner for baptism.

The flowers on the altar are placed in loving memory of Mrs. Verna Magee by the children.

All those who contributed food, service, personal presence or anything else, are to be thanked for making the Halloween Party & dinner a huge success.

Church Women United are meeting at Trinity United Methodist Church on Monday Nov. 6<sup>th</sup> at 7:30 PM to make pads which are urgently needed in Perry County.

#### CHRIST CHURCH ANNOUNCEMENTS

A committee is being formed to formulate plans for the renewal of the chancel. Two (2) volunteers are needed from the congregation. If you would like to serve, please see the Pastor.

The Library will open on Sunday Nov. 12<sup>th</sup>. Anyone desiring books may get them before Church School.

Consistory Meeting Monday Nov. 6<sup>th</sup> at 7:30 PM.



"The Art Of Patience"

Text: Gen. 29:20

AND JACOB SERVED SEVEN YEARS FOR RACHEL; AND THEY  
SENT HIM UNTO HIM BUT A FEW DAYS, FOR THE LOVE HE HAD  
FOR HER.

Scripture: Genesis 29:1-20

Story of children W.Va. & seeds, girl & candy

Us & traffic, lite turn green, waiting in store, on  
bus, on peop etc

Illus lady aspirin commercial, "I will not blow up"

Bib relief 4 Excedrin headache 110

(Exegete scrip: Jac left hom 2 go 2 Lab & selec wife  
cum 2 well, 3 flock sheep, ask bout Lab & they know,  
beutiful girl shep cum 2 well, doter Lab. He nite  
shin arm, remov cover well, & water Rachel flock. Then  
tell he her cousin & kiss, & go hom with 2 Lab.  
Agre work 4 Lab 7yrs 4 Rach. Aft 7 Lab trik giv Leah  
Jac confront Lab & he tell custom giv old 1st 4 wife  
Jac agree work 7 mor 4 Rach & we told, TEXT.

If need examp patienc this 1. How many mod yung men  
will work 7yrs for fut father law 4 dotter?

(Illus 19yr girl & no will wait 2 marry, B old maid)

(story boy & piano lessons)

Isn't this way we want it? We R so impatient

(Story woman in England admiring green lawns)

But this is way we R. Want it dun yester, complet,  
finished & by impatientce Bcum frustrat & out sorts  
Psalmist tell us "Wait patiently 4 Lord".

We say "Patience of Job"

It with all examps & illus we still caught whirle  
wind get dun & sooner better.

Complain bout cars, applianc slap 2gether, & this  
Bcum our way of life

(Illus Temple Hall in London) & surprise supt wen saw

If we giv end say, Lv me alon cant see I busy,

If we receiv end say, why lite no turn green etc.

It all matter where we stand.

Many story patience, but this good examp,

(Illus Scotch brothers & praying mother)

Wer not 4 luv patienc mother no giv up, world no know  
Dr. Morrison, nor brother who also influ

Time, Time, Time, if onlly had time, pop song say.

But do hav time, hav all hrs, days, G bless us with

It not matter how much time, but how wise or fool

we spend it. Insted get up tite traff lites, etc,

sho look each event as oppor 4 G work in us. Insted  
lash out with impatientce, ask wat G want me do now?

Beutiful read TEXT, wudn't it be beutiful if U & I cud  
look bak over cert yrs & feel just few day bcuz luv G

"Why Doesn't ~~That~~ Light Turn Green?"

Text: Genesis 29:20 "So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her."

I heard recently of a pilot project that has been started in some West Virginia schools to teach young children to be more scientific in their schooling. What is happening is that instead of the teacher explaining how certain things take place, the children are given kits containing seeds and bulbs and then are asked to watch the results that take place from day to day and to record these results on paper. One little girl was given some bean seeds and these she dutifully planted as per instructions. However she dug them up in a few days because they were not doing anything as far as she could tell. She had also planted a piece of candy beside the seeds and it hadn't done anything either.

This example is indicative of the times in which we live. It shows that even the very young are afflicted with the new impatience. "Why doesn't ~~that~~ light turn green?" "When do I get a chance to be waited on?" "Why must I keep waiting and waiting ~~for~~ as though I had nothing else to do?" "When will that bus ever come?" We hear these remarks every day. Perhaps some of us are on the remarking end of ~~some~~ of them. How many times do we find ourselves getting out of sorts, and being impatient with our loved ones, and becoming just plain irritable with those around us? Many times we are like the lady in the aspirin commercial, who counsels herself into not getting irritable and reasoning that it is time for a certain brand of aspirin to take away the irritability.

What did people do before there were aspirin and headache powders? Well, if we read some of the stories in the bible we learn that there was a relief for what we might call, "Excedrin headache number 110." We read one of these stories or a portion of it this



morning. Jacob left his father's home and traveled to the home of his uncle Laban to select a wife. While on the way he comes to a well, <sup>AND THERE HE SEES</sup> and three flocks of sheep ~~are~~ lying in the field surrounding the well. <sup>QUESTIONS</sup> He ~~asks~~ the shepherds about Laban and they tell him they know him, And while they are yet speaking along comes a beautiful young lady shepherdess who just happens to be the daughter of Laban. So naturally Jacob becomes the knight in shining armor and removes the cover from the well and waters the flock of Rachel. Then he kisses her and tells her he is a nephew of her Father's. So after meeting Laban and staying at his home for a month, he agrees to work for Laban 7 years in exchange for the hand of Rachel in marriage. But after 7 years Laban tricks Jacob and gives him the oldest daughter Leah instead of Rachel on the night of the wedding feast.

When Jacob confronts Laban with this bit of trickery, Laban explains that it is not customary to give the youngest daughter away, before the oldest. Laban tells him that he may have the hand of Rachel if he will work for him for yet another 7 years. And Jacob ~~works for his uncle another 7 years and receives Rachel as his wife~~ agrees to work another 7 years for Laban and so he gets Rachel as his wife also. We are told, "So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her."

If we need to look at an example of <sup>EXTREME</sup> ~~extreme~~ patience, here is one for the record. Can you picture a young man today willing to work for his future father-in-law for 7 years in order to marry the daughter? A certain minister tells of a 19 year old girl who comes to him to plan her wedding. After he talked to her for a short time he suggested that perhaps ~~it~~ <sup>it</sup> would be wiser if they waited ~~on~~ a few years until her fiance had completed his schooling and had his degree. She looked at him quizzically and said, "Two years? Why I'D be an old maid by then!"

Or how about the story of the young lad who was taking piano lessons and his mother insisted that he practice an hour each day. She bought a cheap little alarm clock and set it on the piano to keep time. A few days later she was watching him, and he said, "You know, this clock is wonderful mother. If I wind it up real tight, it'll make an hour in 52 minutes."

Isn't this the way we like it? We are so impatient in our lives. ~~We want everything done yesterday~~ Why can't people be as we are, and do as we do? A woman tourist was traveling among the ancient building in England, and she noticed the very green plush, velvety lawns surrounding these buildings. She happened to see a gardener and she said, "Oh tell me. I was just admiring the lawns. What is your secret? I'd like to try the same thing at home. How do you do it?" He said, "Well, madam, first of all, you have to begin 600 years ago." But we don't want it that way, do we? We want it yesterday, all done, completed, and by our sheer impatience we become all frustrated and out of sorts.

Yet the Psalmist tells us to wait patiently for the Lord. We are reminded of the suffering of Job and someone has coined the phrase, "Having the patience of Job." Paul admonished us to have patience in all things. And with all of these thoughts and examples, we are still caught up in the whirlwind of getting it done and the sooner the better. We complain about cars and appliances being slapped together hap-hazardly, but this has become our way of life.

(Illustration of Temple Hall in London)

Imagine the surprise of the superintendent when he saw the very phrase he had been quoting to the worker. But you see if we are on the giving end we shout leave me alone, Don't you see I'm busy? , and if we are on the receiving end we ask, "Why doesn't the light turn green?" It is all a matter of where we stand. ~~Time, time, if I only~~



There are many stories of wayward children and wayward sons, but none more forceful than the one I read recently of a man who threw taunts and jeers at Christians as they came out of church. The story begins in the city of Chicago.

(Illustration of wayward son and praying Scottish mother).

Were it not for the love and patience of a mother who did not give up, the world might never have known the famous Dr. Morrison, nor would it have known the other brother who most certainly must have been an influence on many other lives as well.

Time, time, if I only had time is the lament of a popular song of several years ago. But we do have time. We have all of the hours and all of the days that God blesses us with. It is not a matter of how much time, but a matter of how wisely or how foolishly we spend it. Do we have the patience to accept life as it comes, and to work in it the best we can? I believe that we can, if we are willing to place the care and keeping of our lives in God's hands. Instead of getting up tight about stop lights and traffic jams and all of the other things that try our patience, we should begin to look at each event as an opportunity for God to work in us. Instead of crying, "Why doesn't the light turn green?", perhaps we should ask, "What do you want me to do now God?" ~~Wouldn't it be beautiful to~~ Isn't it beautiful to read, "So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her," ? Wouldn't it be beautiful if you and I could look back over a certain period of years and feel they were just a few days, because of the love we had for God?" Let's make that light turn green today.

ST. PAUL'S UNITED CHURCH OF CHRIST  
 BUTLER, PENNSYLVANIA  
 BOY SCOUT SUNDAY FEBRUARY 8, 1976  
 THE REV. RALPH C. LINK, PASTOR  
 MRS. EUGENE STEPHENSON, ORGANIST  
 MR. RALPH COOPER, CHOIR DIRECTOR  
 MARY DELLEN, BRIAN KENNEDY - ACOLYTES

-----  
 ORDER OF WORSHIP 11:00 A.M.  
 PRELUDE MUSIC: "AT THE CHURCH" PIERNE  
 "SON OF HOPE" WILSON  
 PLEASE REMAIN SILENT DURING ORGAN CHIMES  
 \*PROCESSIONAL HYMN No. 299 "LEAD ON, O KING ETERNAL!"  
 \*ASCRPTION - CHORAL AMEN  
 \*EXHORTATION

\*CONFESSION (IN UNISON) "O GOD OF PEACE, WHO THROUGH THY SON JESUS CHRIST DIDST SEND FORTH ONE FAITH FOR THE SALVATION OF MANKIND; SEND THY GRACE AND HEAVENLY BLESSING UPON ALL CHRISTIAN PEOPLE WHO ARE STRIVING TO DRAW NEARER TO THEE, AND TO EACH OTHER, IN THE UNITY OF THE SPIRIT AND IN THE BOND OF PEACE. GIVE US PENITENCE FOR OUR DIVISIONS, WISDOM TO KNOW THY TRUTH, COURAGE TO DO THY WILL, LOVE THAT SHALL BREAK DOWN THE BARRIERS OF PRIDE AND PREJUDICE, AND AN ANSWERING LOYALTY TO THY HOLY NAME. SUFFER US NOT TO SHRINK FROM ANY ENDEAVOUR WHICH IS IN ACCORDANCE WITH THY WILL, FOR THE PEACE AND UNITY OF THY CHURCH. GIVE US BOLDNESS TO SEEK ONLY THY GLORY AND THE ADVANCEMENT OF THY KINGDOM. UNITE US ALL IN THEE AS THOU, O FATHER, WITH THY SON AND THE HOLY SPIRIT, ART ONE GOD, WORLD WITHOUT END. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: 10 LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: 1 Kings 2: 1-12; Luke 18: 15-17

HYMN OF THE MONTH 264 "WE KNOW THE PATHS WHEREIN OUR FEET SHOULD PRESS"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

\*CALL TO PRAYER

\*PASTOR: THE LORD BE WITH YOU.

\*PEOPLE: AND WITH THY SPIRIT.

\*PASTOR: LET US PRAY

\*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "FOREVER"

SPINDLER

THE BOY SCOUTS WILL REDEDICATE THEMSELVES TO THE

SCOUT OATH AND LAW

VINROE.

GOD AND COUNTRY AWARDS-BRIAN PFABE, STEVE SMITH, ROB

ANTHEM "MY COUNTRY 'TIS OF THEE" HEYSER

SERMON: "THE ROYAL TOUCH"

\*HYMN OF DEDICATION No. 254 "JESUS, I LIVE TO THEE"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "MAGNIFY THE LORD"

NORDMAN

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY THE NOHACH FAMILY TO THE "GLORY OF GOD".

SERVING AS USHERS TODAY ARE: \*WALLY FEDER, JOHN SNOW,

MONT MACKINNEY, HERD SHEARER AND STEVE VARGO.

DEACON AND MRS. CHARLES PENAR WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 184.

NURSERY WILL BE PROVIDED TODAY BY MRS. BONNIE VENSEL,

MRS. JEAN FENCIL AND LORI SHEARER.

HOSPITALIZED: Ms. CAROL NOEL, Mrs. MARTHA DEREWICKI, *HOME*

Mrs. DESSIE DOUGAN, Mrs. BETTY JAILLET - *CALLING TODAY*

TONIGHT - 7:00-9:00 - YOUTH FELLOWSHIP

SATURDAY - 7:00 - SWEETHEART DINNER DANCE AT SAXONBURG

FIRE HALL. THIS IS THE LAST CHANCE TO GET YOUR

TICKETS FROM THE CHARLES PENAR'S AND DAVID McMILLIN'S.

SHIRLEY LINK WOULD LIKE TO EXPRESS HER THANKS AND

APPRECIATION TO ALL THOSE WHO SENT OR SHARED THEIR

WORDS OF COMFORT FOLLOWING THE RECENT DEATH OF HER

MOTHER.

FEB. 22 IS OPEN FOR ALTAR FLOWERS - CONTACT BEA JAIT

IN THE OFFICE IF YOU WOULD LIKE TO HAVE THIS SUNDAY.

DON'T FORGET TO PICK UP YOUR YEARBOOKS IN THE BACK

OF THE SANCTUARY. IF YOU PICKED YOURS UP AT THE

CONGREGATIONAL DINNER - PICK UP A CORRECTION SHEET

ALSO ON THE TABLE IN THE SANCTUARY.

A LEADERSHIP WORKSHOP WILL BE HELD SUN. FEB. 22 FOR

LEADERS OF THE CHURCH AND SUNDAY SCHOOL, WITH CARL

BEYER. A LUNCH WILL BE PROVIDED. YOU ARE EXPECTED

TO BE THERE - IMMEDIATELY FOLLOWING THE WORSHIP SERVICE.



"The Royal Touch"

Text: 1 Kings 2:2b-3, & Luke 18:15

BE THOU STRONG THEREFORE, AND SHOW THYSELF A MAN.  
AND KEEP CHARGE OF THE LORD THY GOD, TO WALK IN HIS  
WAYS, TO KEEP HIS STATUTES, AND HIS COMMANDMENTS, AND  
HIS ORDINANCES, AND HIS TESTIMONIES, AS IT IS WRITTEN  
IN THE LAW OF MOSES, THAT THOU MAYEST PROSPER IN ALL  
THAT THOU DOEST, AND WHEREVER THOU TURNEST THYSELF.  
AND THEY BROUGHT UNTO HIM ALSO INFANTS, THAT HE  
WOULD TOUCH THEM.

(Boy, report card, & conduct hardest subject)

this tru all us, any yr,

lif Bgin educat B4 walk until deth, if pers want gro  
EXEGETE Scripture: (both of them)

2 dif kings & ea The Roy Touch,  
Solo say; ruls & regs

Js say: Liv no rules  
regs,  
intang lif aft deth  
hvnly reign no end  
follo perf footstep  
luv enemies

rewards 4 do well  
contin reign erth  
situa leav Bhind  
get revenge

Thus vast dif & can C scrips relev 2 us 2day  
educ syst gear 2 reward princip+educ=gd job, etc  
hi skul grad 100M over dropout & col grad more  
Simil Dav tel Solo, get edu=hous, bank acct etc.  
This conflic Xpianity: Js say peop B serv 2 mankind,  
B unself, luv 1 another, must B ambit but within reas  
any1 without ambit lik watch no spring  
2 oft career choic Wat 4 me? Wat can I get?  
insted, "How can I help mankind?"

& C sq peg, rd hol, teach, dr, law, janit, plum, minis  
We ask wat gon wrong? Why society as is?

Wat wrong youth?

(Illus Gen Booth & predict long ago)

We elimin relig from lifs 2 protec minor

Why? So they no hav sumthin offens 2 them

We surround by minority & Bcuz them throw all out  
Lik thro bab with bath water

Probs societ 2day Bcuz parent neglect obligs  
feed, cloth, & this all, examp drop off SS & lv,  
Parent shud set examp all things

Many us empathize Dav speak 2 son, Bcuz we hav 2  
But also need bring child's 2 Touch of Sav

(Illus Touch of Master, Violin at auction)

T shud shar with child's,

But can only do if we kno Master,

We all hav need "The Royal Touch."

"The Royal Touch"

Text: 1Kings 2:2b-3,  
Luke 18:15

thou strong therefore, and show thyself a man. And keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His ordinances, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and wherever thou turnest thyself.

And they brought unto Him also infants, that He would touch them;

A young boy brought his ~~report~~ final report card home from school and showed it to his very proud dad. As the father looked at the card he smiled with satisfaction for the boy had done very well. "But why did you get all these check marks in conduct," the father asked? "I don't know Dad, I guess that this year conduct was my hardest subject."

I suppose we could all make this statement, and really mean that conduct is our hardest subject in any year. We learn after not too many years ~~xx~~ in this world that we must live and act in a certain way. Life takes on an air of education when most children are not even walking, and continues until the day of death, if a person really looks at life in this perspective.

Our scripture for this morning is a good example of this. If we look at the story of David speaking to Solomon, we can see that he is teaching his son.

David tells Solomon, (read text). He is striving to educate him in the ways of being a good king. Regardless of what David may have done, or what we read about him, David was a good king. He was a sinner like everyone else, but he ruled his people with heart and soul. He strayed from God through his immorality with Bathsheba, but he repented and became God's man again.

We can probably picture the scene of an aged father speaking confidentially to his beloved son. Solomon was probably standing or seated in the presence of his aged father. David perhaps was propped up in bed so he could speak more comfortably to his son. David does not pull any punches, he quite frankly admits that he is very soon going to die. He tells Solomon of the

promise of God to him that his seed should continue on the throne of Israel.

He tells Solomon some of the blemishes of his life in sharing how some of his ~~former~~ leaders had been shamelessly slain. He reminds Solomon that it was Joab who had done this and Solomon is asked to avenge the deaths of these men.



He reminds his son of the people who have been good to him and asks Solomon return goodness to them. Solomon is asked to use wisdom and discretion in his reign. It was probably at this point that Solomon resolved to be wise, and perhaps when he was asked by God what gift he wanted, he remembered his father's words about being wise. So David passes from the scene, but not before he has had the chance to put his final royal touch on his beloved son. But in the Gospel of Luke we read a short incident about children being brought to Jesus so he could touch them. Although this incident is not strictly related to the other one, we see that here too is to be seen the "Royal Touch." Jesus was not acclaimed at this point in time as a king, but a king nevertheless He was. There must have been something about Him that caused people to want their babies and children to be blessed by His touch. ~~Here we see the importance of~~ But isn't His touch also instruction and education?

Now here we have two incidents of two different kings. Each of them is giving "The Royal Touch." One king speaks of rewards for doing well. The other speaks of intangibles such as life after death. One king speaks of keeping set rules and regulations. The other speaks of living a life without a complicated set of rules, and by simply loving all you meet along life's way. One king speaks of a continuing reign on earth of a line of succession that God will bless. The other king speaks of a heavenly reign that will have no end. One king speaks of repairing the damaged lives and situations he is leaving behind. The other king speaks of following in His perfect footsteps. One king speaks of getting revenge over his enemies, the other king speaks of having no enemies and loving each other.

Thus we see the vast differences between the two kings. But if we look at these two scriptures in the light of our present world, we can see that they are as ~~relevant~~ relevant for us today as they were when they were written.

If we look at our educational system today we see that it is geared to producing men and women who are motivated by a reward principle. By this I mean that from the first grade on up through college, the basic premise is

that you must be educated, and when you are educated you will be rewarded by a good paying job, and you will be able to reap all of the benefits that go with the distinction of being educated. A few years ago they were telling us that if a person completed High School, that graduate would earn approximately 100, 000 more than a dropout. And a college graduate would earn that much more than a High School graduate in a lifetime. In this then, we can draw a parallel to what David was telling Solomon. If you do this and this, and follow this course you will be repaid handsomely with a house, cars, bank accounts, and all of the other material things that go with the successful completion of education.

But what is sadly lacking in this approach is that it conflicts with the basic principles of Christianity and what it is supposed to stand for. Christ enlarged the popular success patterns of His day. He said that people should amount to something and they should be unselfish and sacrificing. This was meant that we do not live for self, but that we live so the world is a better place for our being here, after we are gone. We are to be of service to mankind. We all know that the urge to amount to something should be a part of our life. Anyone without some ~~ambition~~ ambition of some sort is like a watch without a spring. But our desire for success must amount to more than just the selfish desire to get ahead. We must be motivated out of concern, and love, and compassion.

Too often the choice of a career is motivated by, "What's in it for me? What can I get out of it?" , rather than, "What can I do to help mankind?"

Look around at all the square pegs trying to fit into round holes and you will see what I mean. We can point to any field and see this whether it be school teachers, doctors, lawyers, plumbers, electricians, janitors or ministers. We look at our society today and we question what has gone wrong. Why so many young people in trouble with the authorities, whether it be the police, or school officials, or parents? What has happened to change things so drastically? General William Booth made a prediction a long time ago.

(Illustration Prophecy of 20th century)



This prediction although written many years ago has strangely come to pass. We have succeeded in erasing many vestiges of our religion from many areas of our lives. And why? So we can protect the minority from something that they feel may be offensive to them. We always seem to be surrounded by the minority, that group of people who will not conform to what is being done or taking place in many areas. ~~xxxxxxhavexxxxxxinxxxxchurchesxxxxandxxxxwant~~  
~~xxxxxxakeredxxx~~ And because of them we end up throwing everything away. We never seem to be able to do anything in half-way measures, it must always be too little or too much. We end up throwing the baby out with the bath water, as the saying goes.

Much of the problems of society today are caused by the lack of concern and control of ~~xxxxxxchildrenxx~~ children by the parents. Too many parents feel they have fulfilled their obligation if they provide food, clothing, and shelter for their children. Parents who are not providing a good Christian home in which Biblical principles are used, are robbing their children of what God demands from us. We cannot expect our schools to provide all of the spiritual training which should and must rightfully come from the home. It is the duty of the parent to see that children are instructed religiously at home, and to see that they attend Sunday School and Church. The parent who brings the child to Sunday School and then takes off to read the morning paper and have coffee is doing that child a disservice. For it makes that child think that at the proper age this is the thing to do. ~~xxxxxxmustxx~~ The parent should set the pace by bringing the child and staying for Sunday School and Church.

~~xxxxxxhavexxxxxxdeclinexxxxScoutingxxxxandxxxxotherxxxxchildrenxxxxxxxxxxx~~  
~~xxxxxxitxxxxxxxxxxmuchxxxxconflictxxxxwithxxxxthexxxxxxofxxxxmanyxxxx~~

I believe that many of us can empathize with King David in speaking to his son as he did and instructing him. Many of us have tried to instruct our children right from wrong and we can understand what is being said in this portion of scripture. But we also need to bring our children for the touch of the Saviour as well.

(Illustration of The Touch of The Master)

-5-

This is what we need to share with our children. But we can only do so if we know and have this touch in our lives. We all have need of "The Royal Touch."



ST. PAUL'S UNITED CHURCH OF CHRIST  
 BUTLER, PENNSYLVANIA  
 SIXTH SUNDAY AFTER EPIPHANY FEBRUARY 15, 1976  
 THE REV. RALPH C. LINK, PASTOR  
 MRS. EUGENE STEPHENSON, ORGANIST  
 MR. RALPH COOPER, CHOIR DIRECTOR  
 ELLEN MASTER, RANDY DELLEN - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE: "ASPER"  
 PLEASE REMAIN SILENT DURING ORGAN CHIMES  
 \*PROCESSIONAL HYMN No. 323 "GLORIOUS THINGS OF THEE ARE  
 SPOKEN"

\*ASCRIPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "O God, our Shepherd, give to the Church a new vision and a new charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity; that the eternal message of thy Son, undefiled by the traditions of men, may be hailed as the good news of the new age; through him who maketh all things new, Jesus Christ our Lord. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: JOHN 6: 1-14  
 HYMN OF THE MONTH No. 264 "WE KNOW THE PATHS WHEREIN OUR  
 FEET SHOULD PRESS"

\*AFFIRMATION OF OUR FAITH (STATEMENT OF FAITH) -  
 IN THE FRONT COUPLE OF PAGES- HYMNAL

\*GLORIA PATRI

\*CALL TO PRAYER

\*PASTOR: THE LORD BE WITH YOU.

\*PEOPLE: AND WITH THY SPIRIT.

\*PASTOR: LET US PRAY

\*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY

"ANDANTE"

VOICEMAR

ANTHEM: "NOTHING IS IMPOSSIBLE" BARITONE SAXOPHONE -  
 SERMON: "METERED MANNA" ROL. THOMPSON

\*HYMN OF DEDICATION No. 221 "MY FAITH LOOKS UP TO THEE"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "POSTLUDE" CRAMER

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. CLYDE WACHSMUTH IN MEMORY OF "LOVED ONES".

SERVING AS USHERS TODAY ARE: \*ROBBIE VINROE, BOB

DELLEN, BRIAN PFABE, STEVE SMITH AND CHRIS PFABE.

\*PRESIDENT AND MRS. PAUL PFABE WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. DRU RENSEL,

MRS. DORIS ZAVACKY, AND PATTY BASEHORE.

THE ATTENDANCE LAST SUNDAY WAS 170.

HOSPITALIZED: EARL WOGAN -348; AMY VARGO -323;

MRS. MILDRED BROWN-460; RICHARD NICHOLAS - 373.

OUR OLD FRIEND MR. JOHN CHUHRA IS OUT OF THE HOSPITAL  
 NOW, HOWEVER, I AM SURE HE WOULD ENJOY HEARING FROM  
 MEMBERS OF ST. PAUL'S - ADDRESS IS BOX 34, KARNS CITY,  
 PENNA. 16041.

MS. CAROL NOEL IS OUT OF THE HOSPITAL AND IS WITH US

TODAY - SHE WOULD LIKE TO THANK ALL OF THOSE THAT

SENT CARDS AND WELL WISHES.

TODAY - IMMEDIATELY AFTER THE SERVICE THIS MORNING -

A MEETING OF ALL THOSE GOING TO THE SEMINAR IN PITT-

SBURGH ON FEB. 23.

TONIGHT - 6:30-7:00 - YOUTH CHOIR PRACTICE.

TONIGHT - 7:00-9:00 - YOUTH FELLOWSHIP MEETING.

THURS. - 10:30 - MARY MARTHA CIRCLE MEETING - BRING

A SACK LUNCH.

THURS. - 6:30 P.M. - BUTLER AREA LAYMEN'S ASSOCIATION

MEETING AT ST. JOHN'S UCC. MEMBERS OF THE ASSOCIA-

TION ARE URGED TO TAKE YOUTHS OF THEIR CHURCH TO

HEAR THE SPECIAL PROGRAM. TICKETS ARE AVAILABLE FROM

BILL PFLUGH FOR THE DINNER.

A LEADERSHIP WORKSHOP WILL BE HELD SUNDAY FEB. 22

FOR LEADERS OF THE CHURCH AND SUNDAY SCHOOL, WITH

REV. CARL BEYER. A LUNCH WILL BE PROVIDED. IF YOU

ARE A TEACHER OR OFFICER FROM THE CHURCH SCHOOL OR

A MEMBER OF COUNCIL, YOU ARE EXPECTED TO BE THERE

IMMEDIATELY FOLLOWING CHURCH SERVICE NEXT SUNDAY.

Welcome visitors/ 2 Illus Liv Bibles + Green  
 Liv. Bibles xxx @ \$6.75

"Metered Manna"

Text: John 6:9

THERE IS A LAD HERE, WHO HATH 5 BARLEY LOAVES AND 2  
sma FISHES; BUT WHAT ARE THEY AMONG SO MANY?

Scripture: John 6:1-14

Red scrip & thril acct feed 5M & perhap echo TEXT  
How cud happen? Examp SS teach & boy, McDons & hamburg  
This event furth elaborat G car 4 peop bak 2 Moses  
16th chap Ex. EXEGETE: 2day, 2morrow, worry bout yesterda  
Compar this Metered Manna & feed 5M in Jn,  
Ex cry 2 B fed cp Jn cam 4 spirit food &  
" complain Jn didn/got physical as well

ther4 can C sum insites our day & age  
In Jn G provid 4 peop wen need & this we tak 4 grant  
go thru day nev think G giv oxy, job, clothes, etc  
many thing & no giv thanks, yet He continu giv  
(Illus man & sparrow say lif)  
Man knew G involv this, & dramatic incid G providence  
But G giv ea every day 2 ea us

If look Ex Bliev C Div Provid nother mdr startle way  
mak compar us & Isites, hum natur no change 4M yr  
Still impatien, demand, untrust, unBliev proms G  
Develop SHOW ME attitude

But 2 Bliev prov G, plac squar His hand & let tak car  
own way, own time

2 C & kno noth imposs with G requir our faith,  
Faith He can & will provide

(Illus woman & broken scales)

Again, dramat illus wat G can & duz do,  
MayB sum sceptic & say coincid & stupid think other  
t who 2 say?

I Brieve it nother examp Metered Manna of G

G provid enuf & 2 spar

Andrew look fish & loaves & bask, But wat R they mong  
so many?

norma quest, but look incide Isites C told gather  
enuf 4 ea day

Thus, requir G children 2 step out faith

Our Manna may appear 2 B meter at times perhaps,

But wen entrust all 2 Lord, can know He will provide

Need hav this trust our livs, & in our church

Requir let go petty ego that keep from entrust G

As sum1 ince say, "LET GO AND LET GOD"

Only then CC provid G our livs & lif of church & know  
f m G we ea receiv METERED MANNA.



### "Metered Manna"

Text: John 6:9,

There is a lad here, who hath five barley loaves and two small fishes; but what can they among so many?

Scripture: John 6:1-14

We read in our Scripture this morning the thrilling miracle of the feeding of the 5000. When we ponder this event we perhaps cannot help but marvel at what took place and perhaps echo the words of the disciple Andrew, (read text).

Here was this vast throng and how could these few loaves and fish feed so many? A Sunday School teacher was teaching a class on this miracle and when she told how Jesus had fed the large crowd with five loaves and two fish, one little boy felt that perhaps Jesus should have handled it in a different way. He raised his hand and asked the question, "Why didn't Jesus take them all to McDonalds and buy them hamburgers?" Incidentally, this really happened. But as remarkable as this event is, I believe that it is merely a further elaboration of how God had shown His people His love and care for them many, many years before in the time of Moses.

Let us turn to the 16th chapter of Exodus and see what I am trying to say. Beginning with the 1st verse we read that the Israelites had now journeyed into the wilderness of Sin, and this was in the middle of the second month after they had miraculously escaped from Egypt. But now they were beginning to complain about the conditions around them. They were saying that they wished they were still living back in Egypt, and when they had plenty to eat and how nice they had it. They were merely exaggerating what they believed to be the case. They had forgotten that they were merely slaves in Egypt. They had forgotten that they did not have flesh pots, because a fleshpot was literally a kettle full of meat, and meat was a luxury that slaves and common people did not enjoy. They had forgotten about the quotas of bricks they were to make with little or no straw and how hard their Egyptian taskmasters were.

One once said, "Today is the tomorrow you worried about yesterday." For the Israelites this was that today they had thought about when they first crossed the Red Sea. This was the realization that here they were in this

seemingly God forsaken wilderness and their chances of survival looked bleak and dim. The slavery of Egypt loomed ever larger as being the better choice between two evils.

And so the Lord spoke to Moses and told him what He was going to do, vss 4,5. Moses passes this on to the people and assures them that God has heard their murmurings and their murmurings were actually not against Moses and Aaron, but against God, vss, 7,8. Moses instructs Aaron what he is to tell the people, and God speaks out of the cloud to Moses and tells him what he is to tell the people, vss 9-12. And then in the first evening the Israelites received their first meat in the form of Quails, and in the morning they are able to harvest the Manna God supplied as their bread, vss 13-16. We are told that some gathered more and some gathered less. But the strange thing about it was, that no matter how much each one gathered they all had the same, vs 18. So from this we see that their manna was Metered. God had ~~xxxx~~ not only supplied their need, but He "Metered" their Manna, so that ~~no one~~ <sup>NO ONE</sup> received a little and others received more than their share. The chapter then goes on to state the gathering of Manna, and the Sabbath observance concerning it and so on.

But what I would like to compare is the "metered Manna," as told here with the feeding of the 5000 in the gospel of John. In both instances we see what is supposedly a hopeless situation. How could food be provided for these 5000 people assembled to hear the preaching and teaching of Jesus, and how could these thousands of Israelites possibly find food enough in this vast barren wasteland? But as is so often the case, God is able to supply. Nothing is impossible with God.

When we compare these two incidents we see that in the account of Exodus, the people clamored to be fed. They cried out because of their concern for their needs. But in the Gospel account, the ~~kingdoms~~ people came for spiritual food and received not only that but physical food as well. They were not complaining from hunger, nor were they asking to be fed. Thus I believe we can see some insights which can apply to us in our day and age.



In the account of the feeding of the 5000, we can see that God provides for His children when there is a need. This is something we take so much for granted. We go through our days ~~just~~ many times never thinking that God is supplying us with oxygen to breath, jobs to work at, friends to help us share the load of life, families and children. Many, many things for which we may never give thanks. Yet, He continues giving and giving.

(Illustration of man driving car & Sparrow striking him in side to save life)  
This man knew that the hand of God was in this incident. This is a dramatic incident of God's providence, but we also know that God is silently giving to each of us each and every day.

In the incident to be found in the story in Exodus, I believe that we see this Divine Providence in another more startling way. If we compare ourselves to the Israelites, we can readily see that human nature has not changed drastically in the 4000 years or so that have intervened. We are still impatient; we are still demanding; we are still untrusting; and we are still unbelieving when it comes to the promises of God. We ~~have~~ too have developed a "show me" attitude. But a true belief in the providence of God means that we place things squarely into His hands and then let Him take care of it in His own way, and in His own time. To see and to know that nothing is impossible with God, requires our faith. Faith that He will, and that He can provide.

(Illustration of woman & the broken scales)

This again is a dramatic illustration of what God can and does do. Perhaps some people may be ~~sceptical~~ sceptical about this and scoff that anyone was stupid to even consider that God had a hand in this. It could be a very strange coincidence, but who is to say? I believe personally that it is still another illustration of the "metered Manna" of God. God always provides enough and to spare. Andrew looked at the five loaves and the two fishes and asked the normal human question, "What ~~ix~~ are they among so many?" And probably many times we have looked at what we have and asked a similar question. But when we compare that with the incident of the Israelites we see they were told to go out and to gather enough for each day. Thus we see that it

requires God's children to step out in faith. Our manna may appear to be metered at times perhaps. But when we entrust it all to the Lord, we can know that He will provide.

We need to have this trust in our individual lives, and we need to have it in the Church. It requires that we let go of our petty little egos that keep us from entrusting all to God. It is as someone has once said, "Let go and let God." Only then ~~will~~ can we see the providence of God in our lives, and in each the life of the Church, and know that from God we receive, "Metered Manna."

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ST. PAUL'S UNITED CHURCH OF CHRIST  
 BUTLER, PENNA.  
 SEVENTH SUNDAY AFTER EPIPHANY FEB. 22, 1976  
 THE REV. RALPH C. LINK, PASTOR  
 REV. CARL BEYER, GUEST MINISTER  
 MRS. CYNDIE SWOERT, YOUTH CHOIR DIRECTOR  
 MRS. EUGENE STEPHENSON, ORGANIST  
 ELLEN MASTER, RANDY DELLEN, ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "AIR" BACH  
 SELECTIONS FROM "NORTHERN SKETCHES" STICKLES  
 PLEASE REMAIN SILENT DURING ORGAN CHIMES  
 \*PROCESSIONAL HYMN-NO. 65 "THIS IS MY FATHER'S WORLD"  
 \*ASCRIPTION - CHORAL AMEN  
 \*EXHORTATION  
 \*CONFESSION (IN UNISON) "ETERNAL GOD, HOW OFTEN WE HAVE  
 PRAYED FOR THE COMING OF THY KINGDOM, YET WHEN IT HAS  
 BOUGHT TO COME THROUGH US WE HAVE SOMETIMES BARRED TH  
 WAY; WE HAVE WANTED IT TO COME IN OTHERS, BUT NOT IN  
 OUR OWN HEARTS. WE FEEL IT IS WE WHO STAND BETWEEN  
 MAN'S NEED AND THEE; BETWEEN OURSELVES AND WHAT WE  
 MIGHT BE; AND WE HAVE NO TRUST IN OUR OWN STRENGTH, OR  
 LOYALTY, OR COURAGE. O GIVE US POWER TO LIVE THY WILL,  
 AND SEEK THY KINGDOM FIRST OF ALL. AMEN."  
 \*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
 \*ASSURANCE OF PARDON - CHORAL AMEN  
 \*PRAISE  
 \*PASTOR: O LORD OPEN OUR LIPS.  
 \*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
 \*DOXOLOGY No. 551  
 SCRIPTURE: PSALM 8; ISAIAH 53: 1-9; MATTHEW 25:31-46  
 HYMN OF THE MONTH No. 264 "WE KNOW THE PATHS WHEREIN  
 OUR FEET SHOULD PRESS"  
 \*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)  
 \*GLORIA PATRI  
 \*CALL TO PRAYER  
 \*PASTOR: THE LORD BE WITH YOU.  
 \*PEOPLE: AND WITH THY SPIRIT.  
 \*PASTOR: LET US PRAY  
 \*PRAYER AND PRAYER RESPONSE

OFFERING  
 OFFERTORY "ANDANTINO" CONGONE  
 ANTHEM: "THEY'LL KNOW WE ARE CHRISTIANS" YOUTH CHOIR  
 SERMON: "LIVING WITH A VISION"  
 \*HYMN OF DEDICATION No. 76 "GOD IS LOVE"  
 \*BENEDICTION AND THREE FOLD AMEN  
 ORGAN POSTLUDE "CEREMONIAL MARCH" DILLON  
 \*CONGREGATION STANDING - - - - -  
 THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
 MR. & MRS. EARL WOGAN IN MEMORY OF LOIS'S "FATHER"-  
 MR. JOHN TEETS.  
 SERVING AS USHERS TODAY ARE: \*DON KINGSLEY, DARYL  
 TAIT, JOHN DREHER, GARY PENAR AND RICHARD MANGEL.  
 ELDER AND MRS. HOWARD BOLAM WILL REPRESENT COUNCIL AT  
 THE DOOR TODAY.  
 NURSERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL,  
 LINDA McMILLIN AND LYNNE BOSKO.  
 THE ATTENDANCE LAST SUNDAY WAS 215.  
 > TODAY RIGHT AFTER THE SERVICE - REV. CARL BEYER WILL  
 CONDUCT A LEADERSHIP WORKSHOP. LUNCH WILL BE *NORA THOMPSON*  
 PROVIDED. COUNCIL MEMBERS, CHURCH SCHOOL TEACHERS  
 AND OFFICERS ARE EXPECTED TO BE THERE. *Doris ANGLETON*  
 3 HOSPITALIZED: MR. ORRIN CAMPBELL, MR. CARL HOLLEFREUND.  
 DON'T FORGET THE CHANGES ON THE CONSTITUTION ARE  
 ON EACH BULLETIN BOARD AND THEY ARE HIGHLIGHTED SO  
 IT CAN BE EASILY FOUND. THE CONSTITUTION WILL BE  
 VOTED ON MARCH 7.  
 NEXT SUNDAY - ALL UNDERSHEPHERDS ARE ASKED TO PICK UP  
 THEIR MATERIAL AFTER THE CHURCH SERVICE AND TO BE IN  
 THE HANDS OF THE CONGREGATION BY NO LATER THAN MARCH  
 3 - ASH WEDNESDAY.  
 WED. - 7:30 - GOLDEN CIRCLE MEETING - BRING SCISSORS.  
 > EVERY SUNDAY EVENING - 7-9 - YOUTH FELLOWSHIP MEETING.  
 EVERY THURSDAY EVENING - 7 - BIBLE STUDY.  
 WORLD DAY OF PRAYER - WILL BE MARCH 5, AT 1:30 AT  
 NORTH STREET CHRISTIAN CHURCH. THE TOPIC WILL BE  
 "LATIN AMERICAN WOMEN". THERE WILL BE SPECIAL MUSIC  
 AND THE OFFERING WILL GO TO PARC.  
 > THE "DESIGN FOR SUCCESSFUL LIVING" SEMINAR AT PITTS-  
 BURG WILL BE THIS COMING WEEK. THERE IS STILL  
 ROOM FOR MORE PEOPLE IF ANYONE WOULD LIKE TO ATTEND.  
 Can reg. until Tues, 24. Welcome Carl Beyer & visits  
 Need: dine furn, dishes, bedding, silverware, odds ends  
 4 Vietnamese family

MEET. OF B & P. 7:00

"Lost and Found"

Luke 15:6, AND WHEN HE COMETH HOME, HE CALLETH TOGETHER HIS FRIENDS AND NEIGHBORS, SAYING UNTO THEM, REJOICE WITH ME; FOR I HAVE FOUND MY SHEEP WHICH WAS LOST.

(Illustration boy & lost boat)

This was Js talk bout simple story lost sheep

In fact told 3 story, sheep/coin/lost son

Read last of TEXT:

Exegete scrip

Sinners & tax collectors, ALL

Deatraztors vs 2, cp K. Kulhman etc. Opp Js face  
He tell 3 story, but we deal with 1

Quest? vs 4? Expl sheps & how look 4 sheep, etc

Vs 5, mayB wounded, lame, thus carry

Vs 6 call 2 rejoice with him, Lost=APOLLOMUNI

means marred, lost, strayed

If MARRED, mean stain, taint, thus SIN

Js imply deeper mean & out in open 4 all sinners

Here answer 2 thoz quest ministry among them

HE COME 2 SAVE LOST SINNERS & giv ea opp cum 2 G

Many interps but found new 1,

(Poem of lost sheep)

It impera we car 4 lams as well as sheep,

B concern 4 adult & 4 yg peop

Must shar salv & bring 2 fold, or lose yg peop 2

This formula 4 Church Js Xp, seek lost, change thoz  
inside fold

He said mission 2 seek lost sheep Israel but they

rejec & He turn 2 Gentiles

Message 4 us 2day, but strang enuf many no want

hear or accpt Bcuz realiz they must chang & no

want 2 do

This mak us look at selves as sinners in need

4givness such as Js Xp provid thru suff & deth

(End of story of little boy & lost boat)

This story lost sheep as well

We Blong 2 G Bcuz He mad us, & we Blong 2 G bot us

Bot us with price, took place on Calvary shed blud

Js Xp

Once again Lent, & need proper relationship with G

If straying, gud time we cert fd shepherd

Now good time get rt relationship,

" " " we no guilty make lambs stray by our  
life

" " " change all this

Sho stand by & serch & seek lost sheep who stray.

Let us look 4 Him & hav His voice speak 2 our harts

& livs, & let us joyusly hear voice say bout us,

Rejoic with me; 4 I hav fd my sheep which was lost.



### "Lost And Found"

Text: Luke 15:6, AND WHEN HE COMETH HOME, HE CALLETH TOGETHER HIS FRIENDS AND NEIGHBORS, SAYING UNTO THEM, REJOICE WITH ME; FOR I HAVE FOUND MY SHEEP WHICH WAS LOST.

A young boy took a piece of wood, and very painstakingly carved it until he had it shaped and formed just right. Then he carefully sanded it, painted it, and added the finishing touches to it. When he had all this done he had completed a nice little boat. So he decided he would launch his boat and he took it to the nearby river to sail it. He placed it near the shore and the boat bobbed and floated atop the water as far out in the stream as the string attached to it would take it. But as it reached the current toward the middle of the stream, the rapid flow of the water suddenly pulled the boat out of his grasp, and the boy could only stand helplessly by and watch it sail down the river out of sight.

Time went by and one day the little boy was in town on an errand for his mother and he stopped in front of the window of the store selling all sorts of odd things as boys will do. And there in the middle of the window was a very familiar and forgotten item. There was his boat. Naturally he rushed into the store to get it back, but alas the storekeeper informed him that the only way he could get it was to pay a price for it. The little boy sadly pulled the few coins out of his pocket and placed them on the counter, but they were not enough. So he ran out of the store and on to his home to tell what he had found.

This is a vivid illustration of something being lost and then found. This is what Jesus was talking about when he told the simple little story of the sheep which had gone astray. This is what He was saying in the story of the woman losing a coin and searching for it. This is also what He was saying when he told the story of the prodigal son in the following portion of this scripture. The words Jesus used were, "Rejoice with me; for I have found my sheep which was lost." And likewise the woman called others to rejoice with her, and the happy father called to others to rejoice with him on finding his son again.

But let us look at just the incident of the lost sheep and see what is being said here. First verse we see that the <sup>all</sup> tax collectors, or publicans as they were called, and ~~the~~ sinners came to hear him. Just how many are identified as sinners is not told. But if we revert back to the word all, it could very easily be saying all the tax collectors, and all the sinners.

But as is so often the case when Jesus spoke and taught, his detractors and those who did not believe Him, came and murmured against Him and His work. This is so typical of any good work whether it is religion or public works. Some people just gather around to knock it without ever bothering to investigate what it is all about. A good example that I can think of is the now concluded ministry of Kathryn Kuhlman. Here was a woman preacher who was maligned, made the butt of jokes on nationwide TV, called a crook, a fake, and all sorts of

other titles. But the majority of those who have scoffed and sneered, and poked fun at her ministry have never even bothered to check her out to see if what they were saying was true.

This is the type of opposition Jesus faced. He was surrounded by those who would hide in the crowd and ~~only~~ had only one idea in mind and that was to find fault with Him, and try to overthrow his ministry. But then we see how Jesus deals with both the sinners and the scoffers. He tells them 3 stories to illustrate His point. Perhaps He thought He was dealing with some real hard heads, and so to really elaborate He had to prove His message by re-iteration. So very basically and simply He begins by asking them about a very common occupation and one of the hazards attached to it. Almost anyone who owned sheep, or who knew of shepherding was aware that the shepherd was not content if one of the sheep became lost or strayed, until he had determined what had happened to it. Shepherds were a group of people who cooperated with one another. They often watched each other's flock in order to give each other a rest or a chance to tend to the immediate needs of a few sheep while the others grazed and moved about. It was a common practice for the shepherds to come in from the fields with one shepherd ~~leading~~ bringing home not only his own flock, but that of one of his friends, because that particular shepherd was out looking for a lost or strayed sheep. They would await anxiously for the return of that shepherd to determine if he had found the lost sheep. The shepherd would search for the sheep, and if unable to find it, he would look for the remains of its fleece so that he knew it had been devoured by wild animals.

Thus we see when Jesus said, vs 3, the shepherd would bring the sheep back on his shoulders. Many times this was because the sheep had sprained a leg or twisted its foot being caught in a gully or between two rocks. Thus it could not walk properly, and so it was carried lovingly by the shepherd.

When the shepherd had returned home, vs 6, he rejoiced in finding his lost sheep and he wanted to share this joy with his friends. So he calls them to him and says, "Rejoice with me; for I have found my sheep which was lost." Now the word for lost in this instance and in most other instances in which



Jesus used it, was the Greek word Apollumi, which meant marred, lost or strayed. So it is then that we can see if it meant marred, it had to do with something tainting the sheep, or marking it in another way. Here we see the underlying theme which Jesus is trying to convey. He is ~~saying that~~ implying that there is a deeper meaning here, and He makes this quite obvious when he relates this story to 100 sinners. Here is the full implication out in the open for all to see. Here is the story for sinner and tax collector alike. Here is His message for the Scribes and the Pharisees, and those who would question His ministry among them. He was saying that He had come among them to save the lost sinner and give each one the opportunity to know the Father in a new way.

I am sure that we have heard all sorts of interpretations of this parable, but I believe there is one interpretation that most of us have never applied to this story. I was reading a very interesting piece of poetry about this story which was written by an unknown author, and this is what he say.

(Illustration of sheep #1006 of 2400 Scripture outlines, etc.)

So here we see that it becomes imperative upon us to not only look out for the sheep, but to care for the lambs as well. If we neglect the full grown sheep, we are neglecting the little ones that come along after them. It means that we are not only to have a concern for the adults, but to be equally concerned for the young people coming along as well. If we neglect to reach out to bring them <sup>to the adults</sup> ~~lost~~ into the fold, and to present to them God's answer for salvation through Jesus Christ, we are not only going to lose them, but will lose the young people of their families as well. Jesus was giving to the people of His day, and for His church which was to come after, the formula for taking care of His sheep. He was saying to be not only concerned with the sheep who are in the fold and who are not straying, but to be concerned with those who have strayed and are lost. He told the Jews that His mission was to seek the lost sheep of Israel, but they did not want to hear this, and so His message was expanded to the Gentiles of His day. And strangely enough His message is for us today, and yet there are those who do not want to hear it, or accept it ~~xx~~ when it is presented to them, because it makes them look at themselves as they really are. And that

is, as a sinner in need of forgiveness such as Jesus Christ provided through His suffering and death.

The story of the little boy who lost his boat and saw it in the window did not end with his running home to tell about it. He asked his father for the needed money to make up what he did not have and then he rushed back to the store to buy it. How his little heart raced as he paid the price and reclaimed his little boat. As he walked out of the store the little fellow was heard to say, "Now, little boat you are twice mine --- you are mine because I made you, and mine because I bought you."

This is the story of the parable of the lost sheep as well. We ~~are~~ belong to God because He made us, and we are God's because He bought us. But we ~~are~~ only belong to God completely when we recognize that we were created by Him, and that we ~~are~~ have been bought with a price. The transaction took place on Calvary with the shed blood of Jesus Christ.

Once again as we turn our thought toward another Lenten season, let us get our lives in a proper relationship with God. If we have been straying from His fold and are not quite certain that we have been found by the shepherd, now would be a good time to think this through and make the move necessary to change all of this. If our lives have not been completely what we would like them to be, and perhaps we may be guilty of some lambs straying because of how we live or act, now would be an appropriate time to change this. But whatever the circumstance, let us be aware that the shepherd is standing by ~~is~~ searching and seeking the lost sheep and lambs who have strayed. Let us look for Him, and have His voice speak to our hearts and lives, and let us joyously hear His voice saying about us, "Rejoice with me; for I have found my sheep which was lost."



"The Inheritance: Heritage"  
Text: Ex. 6:8b AND I WILL GIVE IT YOU FOR AN HERITAGE  
Rom 8:16-17a THE SPIRIT BEARETH WITNESS WITH OUR SPIRIT  
THAT WE ARE THE CHILDREN OF GOD; AND IF CHILDREN,  
THEN HEIRS; HEIRS OF GOD, AND JOINT HEIRS WITH CHRIST  
Gal 4:7 WHEREFORE THOU ART NO MORE A SERVANT, BUT A  
SON, AND IF A SON, THEN AN HEIR OF GOD THROUGH Xp.

Explain Lenten theme

Show Lenten folder

Inheritance thot as left 2 survivs

1st will & testa G 4 His peop

6th chap Ex. "I WILLS"

last & 7th 1 as text 4 tonite READ TEXT

Here G state all said B4 will B fulfill

Thez His proms & isn't will a prom?

Larry Coy & Bing sound mind, spent it all

G no say this, He say this I do 4 U & all heritage  
& wen cum thru OT & 2 NT understand G giving of herit  
Apos P saw heritage diff lite, READ 2 TEXTS

Adopt & serious of it,

Father still in control, even tho new father

4 things to adopt: 1: adop los rts old fam but new  
fam had all rts

2: Had as much in new fam even tho no born in 2 it

3: All old life wipe out, erased, all debts etc

4: adop literal & absolut son nu father

Emp Claudius want adop Nero/Nero want marry Octavio  
bros & sister, senate make nu law

P pt out G Spirit bear witness our spirit,

he say this adop ceremony carry out 7 witness,

pt father die many of 7 cum 4ward & declar legal  
Wat r pt out 2 peop Bcam Xpians, they 1nce part nother  
fam, fam of father this world SATAN, SIN

But G in mercy thru Xp as sub 4 us brot us from  
sin, deth, 2 4giv & etern lif

All past cancel, slate wipe clean, & Bgin all over in  
fam of G, wen accept Xp as Sav

This mean nu lif & we Bcum sons G or His children

As sons & children, we heirs 2 wat G provid

& as heirs enter into all other fam members hav

Js our relation, He Son, & we Sons

Thus can cum 2 Commun with Him,

This overall picture INHERITANCE, we look ea week

Let us now join 2gether at L's Table & partake 2geth  
e nents Body & Blood 4 4giveness sins

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

ASH WEDNESDAY MARCH 3, 1976

REV. RALPH C. LINK, PASTOR

MRS. EUGENE STEPHENSON, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

SHELLY HOCKENBERRY, MARK FRY - ACOLYTES

HOLY COMMUNION - 7:30 P.M.

PRELUDE MUSIC: "PRELUDE IN E. MINOR" ASHFORD  
"PARIS ANGELICUS" FRANCH

SILENT MEDITATION

\*PROCESSIONAL HYMN No. 51 "ABIDE WITH ME"

\*INVOCATION, (CHORAL AMEN FOLLOWING INVOCATIONAL PRAYER)

SCRIPTURE: ROMANS 8: 12-17  
GALATIANS 3: 29 - 4:7

OFFERING

OFFERTORY "AT TWILIGHT" NEVIN

ANTHEM: "LAMB OF GOD" ARR. CHRISTIANSEN

SERMON: "THE INHERITANCE: HERITAGE"

COMMUNION HYMN 204 "BREAK THOU THE BREAD OF LIFE"

\*COMMUNION SERVICE - PAGE 32

EXHORTATION - CONFESSION - ABSOLUTION

EUCCHARISTIC PRAYER

SERAPHIC HYMN

THE INSTITUTION - CHORAL AMEN

AGNUS DEI

HOLY COMMUNION (ALTAR)

AYER OF THANKSGIVING - DOXOLOGY

\*HYMN OF DEDICATION No. 56 "NOW THE DAY IS OVER"

\*BENEDICTION AND THREEFOLD AMEN

ORGAN POSTLUDE "POSTLUDE IN G" WETHERILL

----- \*CONGREGATION STANDING -----

PLEASE FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S  
RECORD WILL BE ACCURATE. IF VISITORS DESIRE TO  
RECEIVE CREDIT AT THEIR HOME CHURCH, PUT THE NAME AND  
ADDRESS OF EITHER YOUR PASTOR OR YOUR CHURCH ON THE  
BACK OF THE CARD AND IT WILL BE FORWARDED.

WORLD DAY OF PRAYER - FRIDAY - MARCH 5, - 1:30 P.M.

NORTH STREET CHRISTIAN CHURCH.

USHERS WILL PASS OUT COMMUNION CARDS AT THE DOOR.

COUNCIL MEETING - IMMEDIATELY FOLLOWING THE WORSHIP  
SERVICE.

VICKI HOLT BARY GIRL

## "The Inheritance: Heritage"

Text: Exodus 6:8b And I will give it you for an heritage.

Romans 8:16-17a The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ.

Galatians 4:7, Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Just a few words of explanation of our Lenten theme for this year. We look to the ~~missionary~~ ministry, the suffering and death of Jesus Christ at this time, and we strive to see what message God had intended for mankind in this portion of His Word. There are many subjects we could explore, and the subject is so profound that we could not possibly run out of ideas to pursue. Therefore, it becomes a matter of choice as to what God is really speaking to our hearts about. One thing I have always felt, and that is the Old and the New Testaments are not separable. By this I mean that both the Old and the New Testaments combined, tell of the salvation God wrought for mankind from the beginning of time, and which actually culminated in the death and resurrection of Jesus Christ. Therefore, we need to search both Testaments to seek this out.

If you have read your Lenten folder, you will have noted my explanation of this, plus the schedule of services. Under the schedule of services is listed the sermon subject for each Wednesday and Sunday, and the days of Holy Week. Along with each subject is the specific text, from which we will be seeking to draw some conclusions pertaining to the subject of Inheritance.

I am sure that when we speak of inheritance, there are many who have differing views as to what is being said. Usually when we think of an inheritance, we are talking about something that is left to the survivors in a family. In the Old Testament in the book of Exodus we can read ~~the~~ not the last will and testament of God, but instead, the first will and testament for His people Israel. In the 6th chapter are listed a series of "I Wills," by Almighty God to His people. After reading the 6 promises of "I Will," from God, we come to the last and 7th one, which we are going to use as our first text tonight, and this is the last part of the 8th verse of chapter 6. We read,



"And I will give it to you for an heritage: I am the Lord."

re God is stating that all He has said before will be fulfilled by Him. He is setting forth these things ~~and~~ as His promises to His followers. And after all isn't a will a promise to do something for someone? Rev. Coy who taught the family seminar we attended last week, said he would like to make out his will in a different way, and enjoy seeing the shocked looks on his survivors faces when it was read, WI Larry Coy being of sound mind, spent it all." Well, God is not saying this. He is saying that here are the things I am going to do for you, and finally all of this is yours as a heritage. And when we realize all that the Israelites went thorough and come to the New Testament, we understand what it was God was giving as an heritage. The Apostle Paul in writing about the life and the ministry of Jesus Christ, saw in this story something that was not seen by the other Gospel and Epistle writers. Paul saw all of this salvation histroy as being a heritage to us om God.

In the two portions of Scripture which we read this evening, he wrote first to the Romans, "The Spirit itself beareth witness with our spirits that we are the children of God: and if children, then heirs, heirs of God, and joint heirs with Christ." And in Galatians he wrote, "Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ Paul was thinking in terms of the world in which he lived. He was using the Romans and the Greeks as his ilustrations for his writings. Adoption was something that was taken very seriously in the Roman world in particular. And Paul uses this adoption as the basis for his thinking. In a Roman family the son never came of age. No matter how old he was, the father was still in control of him. So in order for a Roman son to be adopted, it meant that he passed from the control of one father, to the absolute control of another ather. Thus adoption was a very serious step to take. There were 4 basic steps this adoption took. First: the adopted person lost all rights in his old family, and became a legitimate member of the new family. Second: the adopted person had as much inheritance coming to him in the new family as any

another member of that family, even though he was not born into that family.

Third: all the old life of the adopted person was wiped out and erased. All old debts were cancelled as though they never existed. Fourth: the adopted person was literally and absolutely the son of the new father.

A good example of this was the Emperor Claudius who wanted Nero to succeed him as Emperor and so he adopted him, even though they were not blood relatives. And Nero wanted to marry Octavia the daughter of Claudius, who now became his sister because of the adoption. They were not blood relations but under the law were brother and sister. So the Senate passed special legislation so they could get married.

To carry this yet further Paul points out that God's Spirit, bears witness with our spirit that we are the children of God. His reason for pointing this out was that ~~if the~~ the adoption ceremony was carried out in front of 7 witnesses. Now if the adopting father died, and a dispute arose as to the right of the adopted son to share in the inheritance, one or more of the 7 original witnesses came forward to swear that this adoption had taken place.

So what Paul was pointing out to people who became Christians, was that they once were a part of another family. The family was one made up of sin. The family of the father of this world, Satan. But God in His mercy, through the sacrifice of Jesus Christ upon the cross as the substitute for us, brought us from sin and death to forgiveness and eternal life. All of the past is cancelled, the slate is wiped clean, and we begin all over again in the family of God, when we accept Christ as our Saviour.

This means then that we begin a new life, and that we also at this point become sons of God, or His children. As Sons, or as children, we become heirs to what God has provided. And the heirs in this sense gain as their heritage life eternal. The joy of having Christ live within our hearts and lives. The forgiveness of our sins when we come to Christ and confess our sin and partake of the symbolic observance of His suffering and death, in the form of Communion. This is the picture Paul gives us. A picture not of our earning this inher-



itance or of even deserving it. But because of the love and mercy of God,  
we receive it.

This is the overall picture of this "Inheritance" which we will look at each week. ~~xxxxxxx~~ Let us now join together around Christ's table, and let us together partake of the elements symbolizing His body and blood for the forgiveness of our sins. Let us come to His table together.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

FIRST SUNDAY IN LENT MARCH 7, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
SHELLY HOCKENBERRY, MARK FRY - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "LENTEN PRELUDE" REBIKOFF  
"LAMB OF GOD" BIZET

PLEASE REMAIN SILENT DURING ORGAN CHIMES

\*PROCESSIONAL HYMN No. 1 "HOLY, HOLY, HOLY!"

\*ASCRPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "O MERCIFUL FATHER, WHO IN COMPASSION FOR YOUR SINFUL CHILDREN DID SEND YOUR SON JESUS CHRIST TO BE THE SAVIOUR OF THE WORLD; GRANT US GRACE TO FEEL AND TO LAMENT OUR SHARE IN THE EVIL WHICH MADE IT NEEDFUL FOR HIM TO SUFFER AND TO DIE FOR OUR SALVATION. HELP US BY SELF-DENIAL, PRAYER, AND MEDITATION TO PREPARE OUR HEARTS FOR DEEPER PENITENCE AND A BETTER LIFE. AND GIVE US A TRUE LONGING TO BE FREE FROM SIN, THROUGH THE DELIVERANCE WROUGHT BY JESUS CHRIST OUR ONLY REDEEMER. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: Luke 4: 14-32 (EXPLAIN SCRIPTURE)  
G.A.B.C. ETC.  
HYMN OF THE MONTH No. 129 "THOU DIDST TEACH THE THRONING PEOPLE"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

\*CALL TO PRAYER

\*PASTOR: THE LORD BE WITH YOU.

\*PEOPLE: AND WITH THY SPIRIT.

\*PASTOR: LET US PRAY.

\*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "ARIOSO"

PAXTON

ANTHEM: "HOLY ONE, DIVINE REDEEMER" HAMBLEN

TENOR SOLO, RALPH T. TAYLOR

SERMON: "THE INHERITANCE: FREEDOM"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 243 "MAKE ME A CAPTIVE, LORD,"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "POSTLUDE" HAMBLEN

(PLEASE BE SEATED - THE CHANGES ON THE UP-DATED CONSTITUTION WILL BE READ AND GONE OVER FOR APPROVAL)

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MRS. DORIS ANGELONI IN MEMORY OF HER "MOTHER" - MRS. JAMES POLLARD.

SERVING AS USHERS TODAY ARE: \*ALLEN BOTACCHI, JOHN REDMAN, DAN BOSKO, ROBERT KNAUER AND CHARLES PENAR. DEACON AND MRS. HARRY FRY WILL REPRESENT COUNCIL AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 203.

NURSERY WILL BE PROVIDED TODAY BY: MRS. BETTY PFABE, MRS. BARB VARGO AND LINDA PFABE.

TODAY - 3:00 - THE PASTOR AND ARC CLASS WILL GO TO SUGAR CREEK REST HOME FOR A SERVICE. THEY WILL MEET HERE AT THE CHURCH AT 2:15 P.M. ANYONE WISHING TO GO IS WELCOME.

TONIGHT - 7-9 - YOUTH FELLOWSHIP.

TUES. - 9:30 P.M. - VOLLEYBALL - ST. PAULS GYM -

COME OUT AND BE A PART OF THE TEAM THAT BEATS ST. MARKS.

WED. - 7:30 - LENTEN SERVICE "DOOR" - JOHN 10:17-9

THURS. - 7:00 - BIBLE STUDY

FRI. - 6:30 - WORK NIGHT AT THE CHURCH - THE TWO

OFFICES ARE TO BE PAINTED; SILLS IN THE SANCTUARY; BRING ALL THE NECESSARY ITEMS. THE WM. PFLUGH'S AND ALVIN TAIT'S ARE IN CHARGE OF THIS FUNCTION. WE ALSO HAVE A GOOD TIME AND LOTS OF FELLOWSHIP, ALSO LUNCH. THE BUTLER INTERMEDIATE HIGH SCHOOL PRESENTS M\*A\*S\*H ON MARCH 12 AND 13. CURTAIN TIME: 8:15 P.M. TICKETS ON SALE AT THE DOOR AT \$1.00 STUDENTS AND \$1.75 ADULTS. PHONE AHEAD FOR TICKETS AND INFORMATION - 285-3278 OR 287-3950.

J. W. HARMON AND KEN WEITZEL HAVE TICKETS FOR MEN'S GOOD FRIDAY BREAKFAST.

MAR. 9 - BIBLE STUDY ON "RUTH" REV. WM. HUDSON - CLIFFSIDE APARTMENTS (SEE BULLETIN BOARD FOR OTHERS.)

BLDG. COM. MEETING 7:00 P.M.

JOHN WILSON BVT. 14:50 INT. CARE.



"The Inheritance: Freedom"

Texts: Ex 6:6a, WHERE4 SAY UN2 THE CHILDREN OF ISRAEL.  
I AM THE LORD, & I WILL BRING U OUT FROM UNDER THE  
BUTTENS OF THE EGYPTIANS.  
Luke 4:21, & HE Began 2 SAY UN2 THEM, THIS DAY IS THIS  
SCRIPTURE FULFILLED IN YOUR EARS.

Inheritance subj wat G prom wil lv children  
Ex 6=7 I Wills, & think thez as Inheirtance 2 cum  
+ series 1 AM'S by Js in John & this Lent messages  
Sundays will be 1 WILLS & how G accomplish them,  
Weekdays 1 AM'S of Js & how He heir sent by G  
4 2day Text READ, G say He set freed & no long slaves  
Ot tell deliv of Isites, but time aft time Bcum slave  
But G have plan 4 peop & predict deliverer 2 cum  
We kno this Js, but wonder wat peop thot & did advent  
of Js & B right on spot wen He came?

How wodely birth, life, ministry known, we no know  
prob not hav 2 much impact on 2 many peop  
Thus aft 30 unevent yrs Js Bgin preach,  
read He attract atent & cum home 2 Naz & Synagogue  
Exegeze scrip: visit Syn as custom; ask 2 read, scrip  
porb set by G, He READ it, & sat down.  
Rabbis taught this way & we get Prof chair from this  
Red vs 21,

Then Js point other scrips 2 show other prophs no  
accept either, & G can only work in few select peop  
Js taken out 2 B stoned, but He escape  
(Illus woman, Europe 77M bracelet, error in telegram)  
Js stopped in mid prophecy, Comma followed & then,  
"The day of vengeance of our God."  
is hav 2 do 2nd coming & this later, He talk of no  
now, 1st coming.

Wat Js say is that this their INHERITANCE: FREEDOM  
Not Freedom from taskmasters, but Freedom from bonds  
of sin, sin held mankind its grip & he no overcum it  
Xpian Ch 2day show recog Freedom cum from Xp  
2 long denoms & churches, & indivs kept quiet that Xp  
was supposed center their congrgs & livs.  
2 many hav felt & feel thretened wen Salv as offer  
by G thru Js Xp mentioned or alluded 2  
But 4 thoz who kno Xp & acknowledge Him Lord & Sav.  
it joy to revel in Freedom which He bring in2 livs  
This our Inheritance from G, & we say, Thanks B 2 G  
who given us Freedom thru Js Xp our Lord.

### "The Inheritance: Freedom"

Texts: Exodus 6:6a Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians.  
Luke 4:21, And He began to say unto them, this day is this scripture fulfilled in your ears.

We are and will be dealing with "The Inheritance", a subject involving what God promised He would leave to His children. We find the major emphasis on this in the Old Testament book of Exodus, where in the 6th chapter God speaks of 7 "I Wills". Using these as God's first will and testament, and thinking of them in terms of being an inheritance to come, we combine them with the words of Jesus as found in different parts of the Gospel of John where Jesus says, a series of "I Ams," and we have the basis for our Lenten messages. The Sunday messages will be dealing with the "I Wills," of God and how He accomplished them, and the ~~Wednesday~~ <sup>weekday</sup> messages will be dealing with the "I Ams," of Jesus and how He was the heir sent by God. I say all of this by way of introduction to those who may be visiting with us, and to those who were unable to attend our first service on Ash Wednesday. God spoke to Moses before He accomplished all He did, by predicting and promising that He was going to intervene miraculously in the lives of the Israelites. In the beginning of the 6th verse of the 6th chapter of Exodus God promises, "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the bondage of the Egyptians." God is stating that these Jewish people were going to be freed from their bondage,, They were no longer going to be the slaves of the Egyptians.

When we read the plagues sent by God upon the Egyptians, culminating in the death of the all the first born and the institution of the Passover, and how the Israelites were delivered from the Egyptians, we see that God kept His promise to them. But as we go through the remainder of the Old Testament we find that time after time the Israelites revert back to their old life and become slaves again on different occasions. But in all of this God still had plans for His people. Through His prophets, freedom and deliverance was predicted from time to time. The people looked with an expectant air for a deliverer to come forth from their ranks and to lead them to victory over all of their enemies.



We have the advantage of knowing what God did as recorded in the Gospels. But I often wonder just what the people who lived during the time of Jesus thought and did. We read for instance of the miraculous conception of Jesus in Luke, and how He was born in a stable and shepherds and wise men came to see Him. But just how widely this was known or received is not told. From all indications it must not have made much impact upon too many people.

Therefore, it is not surprising that Jesus after 30 seemingly uneventful years ~~among the people~~ during which He must have been preparing Himself begins a public ministry in Galilee ~~xxx~~. Here He must have attracted some attention as a preacher, and He returns to His hometown of Nazareth where some of this fame precedes Him. We read that on the Sabbath day He went to the Synagogue as was His custom. Usually a visiting dignitary was asked to read the Scripture for that day. The choice of Scripture ~~was up to the individual~~ for this particular day may or may not have been selected by Jesus. Usually it was a stated portion and whoever ~~xxx~~ read it, did not have a choice. I like to think that as with all things of God, this was preplanned by Him, and Jesus' appearance at this time in this Synagogue was all part of God's plan and timetable.

But one thing is certain, and that is the people who were there that day to hear the scripture read, and to have it interpreted for them, were not prepared for all of the events which followed. Jesus stood up to read, and the scroll of the book of Isaiah was handed to Him. He unrolled it to the portion of Scripture which we know as the 61st chapter and He began to read. (read verses 18,19).

Then He sat down. ~~This did not mean that He was only to read~~ It was the custom for the person who was honored to read the scripture, to expound upon that Scripture, but it was done while seated. Thus the interpretation of verse 20, which states that all eyes were fastened on Him. The teaching from a seated position which was done by Rabbis and other Jewish scholars, is probably where we give the term for a professor in a college or university, "the professors chair." Or a "Chair" being provided for a certain professor.

But whatever the case, Jesus read this scripture, sat down, and then thoroughly startled His hearers by what He said. He said, "This day is this scripture ful-

filled in your ears." Then follows a discourse in which Jesus points out to His hearers some other portions of Scripture which showed that other prophets of God were not accepted either, and only a few selected people accepted what God could and would do. This of course made them angry, and we read they took

Him out to the edge of the city to kill Him, but He escaped from them.  
(Illustration of woman in Europe and telegram about bracelet)

There is one thing in the reading of this portion of scripture from Isaiah that needs to be pointed out. It is the fact that Jesus did not read all of the scripture involved. Isaiah wrote what Jesus read, but the phrase, "To preach the acceptable year of the Lord," did not end it. Following the word Lord, there is a comma, and then follows, "And the day of vengeance of our God; to comfort all who mourn." "The day of vengeance of our God," had to do with the second coming of the Lord. Therefore Jesus stopped His reading before this because He was not proclaiming His second coming, but His first coming. So we can see in this that God's plan was being fulfilled, and when Jesus spoke that this was being done, and this was a part of their Inheritance, which was their Freedom. Freedom not so much from a bondage to taskmasters and slave owners, but Freedom from the bondage of sin. The bondage that had held all of mankind in its grip and man was unable to overcome it.

It is encouraging to see signs within the Christian Church community of the recognition of the freedom that comes from Christ. Too long denominations and churches, and in particular the individual members of Christian churches have kept it quiet that Christ was the supposed center of their congregation and their lives. Too many people have felt, and feel threatened when Salvation as offered by God through Jesus Christ is mentioned, or even alluded to.

But for those who know this Christ and acknowledge Him as Lord and Saviour, it is a joy to be able to revel in the freedom which He brings into our lives. This is our Inheritance from God, and we say "thanks be to God who has given us freedom through Jesus Christ our Lord."



"The Inheritance: Door"

John 10:7-9, THEN SAID JESUS UN2 THEM AGAIN, VERILY  
VERILY I SAY UN2 U, I AM THE DOOR OF THE SHEEP. ALL  
TH. CAME B4 ME ARE THIEVES AND ROBBERS; BUT THE  
SHEEP DID NOT HEAR THEM. I AM THE DOOR; BY ME IF  
ANY MAN ENTER IN, HE SHALL BE SAVED, AND SHALL GO IN  
AND ~~HE~~ AND FIND PASTURE.

Scripture: Hebrews 9:1-15

READ TEXT:

From text we draw conclus part Inherit by G, is DOOR

Examp if left door by sum1,  
2 think of DOOR as inherit strain mind right?  
First interpret: sheep lay in front sheep as Door  
2nd interpet: thieves & robbers. Not Moses, Aaron,  
Jn Bap or prophets: self-styled Messiahs cum & go  
Josephus tell: 10M disorders Judea caused by self-styl  
deliverers. Tell of Judas Galilee raise revolt at  
census taken during Jesus birth.  
Thez peop prom Gold age they bring, & shed blud mean  
nothing 2 them.

Zealots lik this, & 1 Js discip  
But Js say, "Thez peop cum & go, but they thiev & robs  
they steal peace, also livs friends, neighbors"

I AM THE DOOR: BY ME IF ANY MAN ENTER IN HE SHALL B  
SAVED, AND SHALL GO IN AND OUT AND FIND PASTURE.

4 Jews 2 underst wud B diffic, & we need lk at it  
Hebs auth wrot specif reason=show Js as Messiah  
If read can see infini detail 2 prov this

9th chap case in pt, detail of Tabernacle 1-5,  
READ 6th VS=wat priests did, this place they worshi

RE VS 7= Hi pr & 1nce yr=Day Atone & sins of all  
Veil separate Holy Place from Holy Holies

Deth Js & signif veil torn top 2 bot, He sacrif 44  
all men, He Hi Pr=He DOOR=literl entr all peop pass  
Explan: I AM DOOR etc.

1:4 givness, saved, 2:4 givness not 1nce but always  
3: pastur=food, & food=G's Word, & satisfy spir bod

So here Inherit from G & it DOOR

This access 2 Father thru Js Xp  
can cum boldly thron Grace & no longer need special  
priest intercede 4 us

Way cleared 1nce 4 all, 4 ea 2 cum 2 G freely

READ TEXT: This merely nother part Inherit from G,  
1 J us claim ea part & thank Him that He loved us  
enuf that this legact He gav 2 us

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

LENTEN SERVICE MARCH 10, 1976

REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
SHELLY HOCKENBERRY, MARK FRY - ACOLYTES

7:30 P.M.

PRELUDE MUSIC: "BY THE RIVER JORDAN" CLARKE  
"I LOVE TO TELL THE STORY" ARR. SMITH

SILENT MEDITATION

\*PROCESSIONAL HYMN No. 60 "SAVIOUR, BREATHE AN EVENING  
\*SCRIPTION - CHORAL AMEN BLESSING"

\*INVOCATION

SCRIPTURE HEBREWS 9: 1-15

\*GLORIA PATRI

EVENING PRAYER & CHORAL RESPONSE

OFFERING

OFFERTORY "TENOR MELODY" STARK

HYMN No. 475 "SWEET HOUR OF PRAYER"

SERMON: "THE INHERITANCE: DOOR"

\*HYMN No. 221 "MY FAITH LOOKS UP TO THEE"

\*BENEDICTION

\*THREEFOLD AMEN

\*POSTLUDE "POSTLUDE" SMITH

- - - - - \*CONGREGATION STANDING - - - - -

WE NEED ALL THE WORKERS WE CAN GET FOR FRIDAY NIGHT  
AT THE CHURCH. THE TWO OFFICES ARE TO BE PAINTED  
AS WELL AS OTHER THINGS TO BE DONE. WE NEED SHORT  
STEP LADDERS, CLEANING EQUIPMENT, BRUSHES, ROLLERS,  
ETC. LUNCH WILL BE PROVIDED AFTERWARDS. TIME 6:30 P.M.

IF YOU KNOW OF ANYONE INTERESTED IN JOINING THE CHURCH  
PLEASE PUT THEIR NAME AND ADDRESS IN THE OFFERING  
PLATE.

### "The Inheritance: Door"

John 10:7-9 Then said Jesus unto them again, "Verily, verily I say unto you, I am the door of the sheep. All that came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

Scripture: Hebrews 9:1-15

Our text for this evening is from the 10th chapter of the Gospel of John, and verses 7 to 9, (read text).

It is from this text then that we are drawing the conclusion that a part of the Inheritance left to mankind by God is, "A Door." I am sure that if we were to be remembered in someones will, we certainly would not be too happy if someone left us a door. Unless of course the door were of solid brass, or bronze or some other metal we could redeem. But to think of something as simple as a door as a part of our inheritance, strains the mind a little to figure out its full value, Doesn't it?

When we speak of Jesus being the Door as He referred to Himself in the 10th chapter of John, we can see several Biblical definitions being used here. First, we can use the reference of Jesus being the shepherd who at night lay prostrate on the ground in front of the sheepfold out in the hills, and literally became the door through which anyone, either sheep, wild animal, or thief had to enter. Thus He in this instance would be the person who protected the helpless sheep with His very life.

~~This is quite probably the most simple meaning to this text. But I believe there~~  
is a still deeper meaning involved here. It has to do with the old Jewish ideas of the Temple, the priests and the keeping of laws and rituals. In the Old Testament book of Exodus we read of the instructions given to Moses for the making of the Tabernacle. This ~~is~~ is what is being described in our Scripture for this evening. This was also the description of the inner portion of the Temple in Jerusalem.

Jesus is also identifying Himself with reference to His ministry among these people when He says that all others who had come before Him were thieves and robbers. Now He was not referring to Moses and Aaron, and the prophets, and John the Baptist. He was making reference to the many self-styled Messiahs who had cropped up in their society from time to time. Josephus the Jewish historian in his



writings tells of there being ten thousand disorders in Judea caused by these self-styled deliverers of the Jewish people. He wrote of one man identified as <sup>This fellow</sup> Judas the Galilean. ~~who~~ at the time of the census taken at the time of Jesus' birth, mounted ~~an~~ a revolt against this census. These people would promise that they were the ones to bring in the golden age promised by God. They understood this golden age as being ushered in by the unrestrained shedding of blood. The zealots were a group of men dedicated to this type of warfare. They thought nothing of having their own friends and families slaughtered, just to further their cause, and to achieve the victory through violence they believed was necessary. One of Jesus' very disciples was a zealot, and so Jesus knew what their express purpose in life was.

Thus it was that He was saying, "this is not the way God wants us to live. You have seen these kinds of leaders come and go. They were thieves and robbers because they stole from you the peace and tranquility which you could have had and they also stole the lives of your friends and loved ones because of their desire to settle everything with war and fighting."

Then Jesus concludes this thought by stating, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." Now this is a thought that would have been very difficult for the Jewish people to understand. We need to study it a bit as far as background goes in order for us to have a complete understanding of it.

The author of the book of Hebrews had a specific purpose in writing his book, and that was to convey to Jewish people the Messiah, Jesus Christ. If we read this book through we can see that he goes into infinite detail to make his point and prove his case. The portion of the 9th chapter which we read as scripture for this evening is a case in point. It is in this chapter that he goes into detail about the tabernacle, the Holy of Holies, sacrifices and so on. In the first 5 verses he spells out how the tabernacle was made and what it contained. Then in the 6th verse he explains what the priests did, (read verse). Now from this we see that the priests ministered in this portion of the Tabernacle and conducted the service of worship here.

In verse 7, (read), we see that only the High Priest could enter the Holy of Holies, once a year. This was on the day of Atonement, when the High Priest went into the Holy of Holies with a basin of blood which he offered as the sacrifice for ~~himself~~ the forgiveness of his sins, and the sins of the people. There was a veil which separated the Holy of Holies from the Holy Place, and therefore, the Holy of Holies was not open to the view of the worshipers and was distinctly sep<sup>a</sup>art.

Now if we remember the events surrounding the death of Jesus on the cross, we will recall at the very moment that Jesus died, the veil of the Temple was torn from the top to the bottom. The significance of this was that it was now no longer necessary to have a priest go before God to minister for the sins of the people. Jesus Christ <sup>became</sup> ~~was~~ that High Priest and literally sacrificed Himself for the sins of all people. This means then that He is the Door of which He speaks. He is the literal entrance through which all people must pass if they are to have salvation from their sins.

So when ~~Jesus says~~ Jesus says, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture," He meant every word of it literally. He meant that the individual becomes saved, or has salvation through His sacrifice, but he can go in and out and find pasture. By this he means that the person needs not only come for forgiveness once a year, but the person has access to the Father each and every day, and can have forgiveness for things committed that day or that hour. This means that the person can not only enter freely, but that there is pasture to be had. This again is a reference to sheep and shepherds, ~~is~~ terminology that Jesus followers could understand. But it also implies that by "pasture," is meant food. And this is what we begin to have when we come to Christ and accept Him as Lord and Saviour. We begin to get a hunger and thirst for the things of God. It is at this point that we begin to seek in God's Word and to search. The more we seek and the more we search, the more we find. And the more we find, the more we desire to learn. So we find food to satisfy not our physical bodies, but to feed our spiritual bodies.



this portion of  
So here we have the Inheritance from God, and that is "The Door." This is the access we have with the Father through Jesus Christ. We can now come boldly before the throne of grace individually, and we no longer have a special need of a High Priest to intercede for us. The way has been cleared once and for all for each one to come before God freely.

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." This is merely another <sup>total</sup> part of the Inheritance which is ours from God. But let us ~~each~~ claim each part, and thank God that He loved us enough that this is the legacy we have from Him.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SECOND SUNDAY IN LENT MARCH 14, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
SHELLY HOCKENBERRY AND MARK FRY - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "CANTILENE" BLAKE  
"Largo" HANDEL

- PLEASE REMAIN SILENT DURING ORGAN CHIMES  
\*PROCESSIONAL HYMN No. 43 "WHEN MORNING GILDS THE SKIES"  
\*ASCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (IN UNISON) "ALMIGHTY AND EVERLASTING GOD, WHO  
HATEST NOTHING THAT THOU HAS MADE, AND DOST FORGIVE THE  
SINS OF ALL THEM THAT ARE PENITENT; CREATE AND MAKE IN  
US NEW AND CONTRITE HEARTS, THAT WE, WORTHILY LAMENTING  
OUR SINS, MAY OBTAIN OF THEE, THE GOD OF ALL MERCY,  
PERFECT REMISSION AND FORGIVENESS; THROUGH JESUS CHRIST  
OUR LORD. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: 1 CORINTHIANS 10: 1-15 ANNOUNCED  
HYMN OF THE MONTH No. 129 "THOU DIDST TEACH THE  
THRONING PEOPLE"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER PEOPLE SEATED

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "IN QUESTA TOMBA OSCURA" BEETHOVEN

ANTHEM: "BETRAYED BY A KISS" MIXED QUARTET:

CYNDIE SYBERT, KAREN MALONEY, ROBERT SYBERT, LLOYD LINK.

SERMON: "THE INHERITANCE: RESCUE"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 315 "LEAD, KINDLY LIGHT"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "UNTO US IS BROUGHT SALVATION" BACH

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MRS. H. F. SANDBACH IN MEMORY OF "PARENTS" -

MR. & MRS. E. M. PERRIN.

SERVING AS USHERS TODAY ARE: \*WALLY FEDER, JOHN SNOW,  
MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.

DEACONESS MRS. JOAN MASTER, BUTCH AND ELLEN WILL BE  
THE GREETERS AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MR. & MRS. BRAD  
VINROE AND MARY DELLEN.

THE ATTENDANCE LAST SUNDAY WAS 236.

TODAY - 7-9 - YOUTH FELLOWSHIP

\*MONDAY - 7:30 - FIDELITY BIBLE CLASS

\*WED. - 7:30 - LENTEN SERVICE

THURS. - 10:30 A.M. - MARY MARTHA CIRCLE AT THE CHURCH.

THE EASTER LILY CHARTS WILL BE PASSED THRU THE CONG-

REGATION TODAY.

\*TUES. - 9:30 P.M. - VOLLEYBALL AT ST. PAUL'S GYM.

THURS. - 7:00 - BIBLE STUDY

HOSPITALIZED: JOHN WILSON - ICU, MRS. MILDRED BROWN,  
BCMH; MRS. AMELIA DREHER, NORTH SIDE HOSP. YOUNGSTOWN  
OHIO.

THE ONE GREAT HOUR OF SHARING ENVELOPES CAN BE PUT IN  
THE OFFERING PLATE ANY SUNDAY THIS MONTH. THE MONEY  
RECEIVED FROM THIS OFFERING SUPPORTS, THROUGH THE  
UNITED CHURCH BOARD FOR WORLD MINISTRIES, THE WORLD-  
WIDE RELIEF AND REHABILITATION WORK OF CHURCH WORLD  
SERVICE, WHICH SERVES VICTIMS OF DISASTERS -- EARTH-  
QUAKES, FLOODS, FAMINE, AND WAR--THROUGHOUT THE WORLD,  
MANY OF THEM FORCED TO LIVE IN REFUGEE CAMPS FOR MANY  
YEARS. ONE DOLLAR GIFT PROVIDES 5 POUNDS OF CLOTHING  
OR BLANKETS. ONE DOLLAR GIFT PROVIDES 113 LBS. OF  
FOOD, OR ONE DOLLAR GIFT PROVIDES 19 LBS OF MEDICAL  
SUPPLIES.

TICKETS FOR GOOD FRIDAY BREAKFAST ARE AVAILABLE FROM  
J. WALTER HARMON AND KEN WEITZEL.

If know of anyone want 2 join church, contact office  
or Pastor/ welcome visitors

NO BLOG COMM MEETING



"The Inheritance: Rescue"

Text: Ex. 6:6b, AND I WILL RID YOU OUT OF THEIR BONDAGE.

Scripture: 1 Cor. 10:1-15

Add 2 prom Inherit, G say, READ TEXT

Deliv from Egy, Pharaoh, slavery, ESCAPE, RESCUE

Scripture combo things=Mess P 2 Cor observ L's Sup

Serm P 2 Cor how 2 liv; History lesson of sorts

This way we use this morn; let us look at scrip;  
Isites wilderness, cloud protect/ident Cor with Isites  
"Our Fathers" vs 1

Escape thru Red Sea vs 1 (story boy & SS lesson)

Experi Jews & Mos, similar union Believer & Xp,

Thus baptism & Moses

Indirect relate L's Sup vs 3, 4a

Preexist Xp as Rock; legend of Rabbis & Rock follow  
Xp is & was that Rock

P tell downfall Isites: idolatry golden calf vs 7

fornication Midianites & Moabites vs 8

grumble & slain vs 9

These things happen 4 examp 2 Corinth & others vs 11

No get smart think big stuff vs 12 leaders Moses,  
Aaron, David, Saul, Solomon etc

vs 13 center of lesson, G no tempt ~~xxx~~ Beyond we bare

PEIRASMOS= temptation, proof/trial/test

Tempts Js=tests 2 show how we shud liv

EKBASIS=escape, (EK=mean out of + Bas=way out,

escape, means egress, means of clearance

All this P sho wat G say wud do He did

This port scrip prof G say do Ex 6:6b was dun

(Illustration temptation John R. Mott)

Tests, trials lif which all face G provid escape

Men said rid peop bondage He meant, both OT & us 2day

Both Isites liv Egypt bond & us liv bond world 2day

We may no think we liv bond liv in free America,

but ea held bondage of sin, regard how try do rt.

But diff 4 Believer =G provid Escape, Rescue, thru Js Xp

This joy mak lif worth liv, 4 2day & everyday

Js reach out 2 ea us & say,

COME UNTO ME, I AM THE WAY THE TRUTH AND THE LIFE,

CAST YOURSELVES AND YOUR CARES UPON ME. I AM COME

THAT YOU MIGHT HAVE LIFE AND HAVE IT MORE ABUNDANTLY

This RESCUE provid & sent by G 4 His peop as part  
their INHERITANCE.

"The Inheritance: Rescue"

Text: Exodus 6:6b "AND I WILL RID YOU OUT OF THEIR BONDAGE."

Scripture: 1 Corinthians 10:1-15

In adding to what He had promised as their Inheritance, God said further to Moses, "I will rid you out of their bondage." Naturally, He was speaking of delivering the Israelites from the slavery they had endured under ~~the~~ Pharaoh and the Egyptians. God was saying in essence that He was going to provide an escape for them. He was going to rescue them.

The portion of Scripture we read this morning from 1 Corinthians the 10th chapter, is a combination of several things. First, it is a message from Paul to the Corinthian Christians telling them how to observe the Lord's Supper, and ~~the~~ some of the things they should not be doing. It is also a sermon from Paul on how to live, but it is also a history lesson of sorts, recounting some of the things which God had done for the Israelites, and how as believers in God these lessons could be applied to their lives. It is in this last sense that I could direct our thinking to our Scripture for this morning.

Let us turn to this scripture now.

Paul begins by telling how the Israelites were in the wilderness and how they <sup>and which shielded and protected them from danger.</sup> were under the cloud of God by day. <sup>He identifies these Corinthians with the</sup>

Israelites and calls the Israelites "Our Fathers," thus signifying that they were spiritually connected and brothers through faith. He tells of the escape <sup>(illustration of God's life)</sup> provided by God through the Red Sea. These experiences had given the Israelites a union with Moses that was similar to the union believers have with ~~the~~ Christ. Paul was telling them that it was comparable to baptism as a believer in Christ. Paul also equates the Lord's Supper here indirectly with the ~~bread~~ food and drink they had in the wilderness. The Manna of course was their bread, and the water from the rock was the wine or cup. He also tells them of the pre-existence of Christ, as being the spiritual rock which followed them. By this Paul is <sup>passing</sup> on an old Rabbinic tradition that after God permitted Moses to secure water for the people from the rock, that rock followed them wherever they went and they always had water to drink. And so Paul is telling them that Christ was and is that rock.



But then Paul recounts for them the things which became their downfall in their wilderness wandering. He tells of their idolatry with the golden calf and how they turned from God because of this. He tells of their moral collapse in their immoral acts with the Midianites and the Moabites. He tells of their grumblings against God and how God punished them by slaying them with serpents.

Paul admonishes these people to think all of these things over and to use these examples as good illustrations of what can happen to a believer or a group of believers if they turn from God. He tells them in vs 12, not to be too sure of themselves lest they fall. He was perhaps thinking of each one of the great leaders of the Israelites and how they all at one time or another fell from favor with God because they turned out to fall prey to the sins of the flesh.

But his strongest advice in the recounting of this past Jewish history, is to be found in the 13th verse. He tells them here that all of the temptations they face and will face, are the same temptations which many before them faced. He points out that God is faithful, even if man is not, and that God will not let anyone suffer beyond that which he is able to bear, or to withstand. And the real secret here is, "But <sup>will</sup> ~~that~~ with the temptation also make a way to escape." This is the gist of this complete telling of the history of the Jews. They were tempted in many, many ways, yet God provided them the means of Rescue, or Escape from all of these temptations.

Perhaps we need to look at two words found in this scripture which have come to mean different things in our language. The first word is Temptation. This is taken from the Greek word PEIRASMOS which meant putting to the proof, a trial, a test. So when we look at it in this light we can see that the Temptations of Jesus, were a series of proofs, or tests to see what He would do. This explains then why He had to go through them, and the answer of course is to show that it is possible to resist the trials and tests that come to each of us in life.

The second word is Escape. This comes from the Greek word EKBASIS. The beginning of this word is the letters Ek and this is a preposition and <sup>which means out of</sup> when prefixed to ~~word~~ ~~it~~ the Greek word BASIS, (Bah Sis), it means a way out, a means of escape, a means of egress, or a means of clearance.

Now all of this shows I believe that ~~God fulfilled~~ Paul is merely recounting what God ~~id~~ He would do, and what He did. I believe that this portion of Scripture is merely one of the proofs that what God said He would do in Exodus 6:6b was done. (Illustration of temptation by John R. Mott.)

For the tests and trials of life which we all face, God has provided the Escape, the Rescue. When He said He would rid His people of their bondage, He meant it, both in the time of the Israelites living in Egypt, and also with each of us living in our world of bondage. We may not think that we are held in bondage to anyone living as we do in free America. But, we are each ~~xxx~~ held in the bondage of sin, regardless of how much we may strive to do right. But the difference for the believer ~~and~~ is that God provided this escape, this Rescue, through Jesus Christ. This is the joy that can make this life worth living, for today and everyday Jesus reaches out to each of us and ~~says, "Take My Hand"~~ says ~~xxxxxx~~, "Come unto me, I am the way the truth and life." "Cast yourselves, and your cares upon me." ~~xxxxx~~ "I am come that you might have life, and have it more abundantly." This is the Rescue provided and sent by God for His people.



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

MARCH 17, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
PATTY McWILLIAMS, DAN BOSKO - ACOLYTES

-----  
ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "REVERIE" ASHFORD  
"EVENSONG" KOEPKE

SILENT MEDITATION

\*PROCESSIONAL HYMN No. 466 "HE LEADETH ME"

\*ASCRIPTION - CHORAL AMEN

\*INVOCATION

SCRIPTURE: JOHN 6: 30-51

\*GLORIA PATRI

EVENING PRAYER & CHORAL RESPONSE

OFFERING

OFFERTORY MELODY ON "IRISH" ARR. BLAKE  
HYMN No. 469 "I NEED THEE EVERY HOUR"

SERMON: "THE INHERITANCE: BREAD"

\*HYMN No. 55 "SUN OF MY SOUL"

\*BENEDICTION

\*THREEFOLD AMEN

\*POSTLUDE "KYRIE ELEISON" MOZART

----- \*CONGREGATION STANDING -----

THE EASTER LILY CHART IS BEING FILLED OUT - IF  
YOU WOULD LIKE AN EASTER LILY -(THEY ARE BEING  
PURCHASED FROM A NEW PLACED THIS YEAR), LET US  
KNOW IN THE OFFICE AS SOON AS POSSIBLE. THE PRICE  
WILL BE \$3.25.

IF YOU KNOW OF ANYONE INTERESTED IN JOINING THE  
CHURCH, PLEASE PUT A SLIP OF PAPER IN THE OFFERING  
PLATE, AND THEY WILL BE CONTACTED.

*JOHN LILLOW DEATH*

*WELCOME VISITORS.*

"The Inheritance: Bread" <sup>HE</sup>

John 6:35, & JS SED UN2 THEM, I AM THE BRED OF LIFE;  
THAT COMETH 2 ME SHAL NEVER HUNGR; & HE THAT BLIEVETH  
ON SHAL NEVR THIRST.

Scrip: Jn 6:30-51

Js m<sup>o</sup>acu fed 5M preceed scrip, & peop follo 2 Capernaum  
Curious C Him & miracs etc.

Exegete: vs 25 quest Him, Js tell theyvwant fed vs 26,  
Sound teach vs 27, Ask how 2 do it vs 28,

Js say 1 requir vs 29, Ask 4 proof as OT peop vs 30

Has seen fed day B4, miracs etc, but still ask pruf

They quote Ot vs 31, Js expl G no Moses supply vs 32

Tell special bred vs 33, they ask 4 it vs 34, TEXT

Jew Bliev Bred Hvn, Manna in jar of Temp, & it hidden

wen Jeremiah cum bak & produc wen Messiah cum

They ask Js prov U Messiah, giv bred of Hvn

Js go on expl no phy bred, but spirit & no understand

Ask, "Not Jos & Mary Son, vs 42

Again Js speak Spirit qual vss 50, 51.

prob confront all who meet Js 1st time,

diffi think bred anything phys side & terms,

we think bred, loaves etc/examp Mom & bake bred

Js ident self as Bred plac self alongside sustain &

keep alive.

Jews think G & provs keep from starv, & natural

Phy bred keep alive, but soul need food as well

Js say, "I am bred sent Hvn 4 U, this 4 spirit bodies"

Many say this nonsens, & peop who say think so nonser

Bak this Inherit G giv thru Js, & illus simple=Bred

Without Js life mere exist=with Him is Life,

He essent 2 lif as food keep health, strong

K food 4 soul Bread Of Life

Think wen hungry wat food does 4 us,

B4 Xp in life spirit hunger, emptiness, uselessness

But 1nce cum know Him hav satis livs,

hunge, thirst human situat ended

& wen know Xp, thru Him we know God

restles soul at rest, & hungry hart satisfied

(Illus Rev. E.R. Squire & bread)

If he say then, wat wud say now 2day?

Hav we offer peop bred? Not welfar, govt bred,

but Bred eternity?

This bred free for tak & ask, but only way B part fam

heritage, 2 B part of fam,

& is G want 4 all mankind, G seek lost, stray etc,

but not alway apparent

(Illus Bred of Life on paper in India)

G word nev void, no effect, sumhow, sumwhere G get 2

hunger thirst souls with spirit food.



Thank G 4 Inherit Bred of Life,  
But as stewards G supplies, must no hoard & keep 4 us  
insted, must shar it & feed others who hungr 4 this  
sam Bred which G giv us  
Let us not only think of selves this Lent seas  
let us think shar spirit bred Js  
Xp with luv 1's, friends, acquaints  
so they may B satis & fill as we

Marsteller, Rickard,  
Gebhardt and Reed, Inc.

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"The Inheritance: Bread"

John 6:35, AND JESUS SAID UNTO THEM, I AM THE BREAD OF LIFE: HE THAT COMETH TO ME SHALL NEVER HUNGER; AND HE THAT BELIEVETH ON ME SHALL NEVER THIRST.

Scripture: John 6:30-51

Jesus had miraculously fed the 5000 in the preceeding portion of our Scripture for this evening. He had gone away from these people to get off by Himself, and the disciples had left by boat to go to Capernaum. A storm arises and Jesus comes to the disciples walking on the sea. And so Jesus is now at Capernaum safely away from the crowd He had faced the day before. But the people whom He had fed, and perhaps many He had healed, were not content to let Him get away that quickly. Perhaps their curiosity was aroused to the extent that they wanted to see some more of His miracles and try to figure out just who He was.

But whatever it was that attracted Him to them, they searched for Him and found Him at Capernaum. They literally tracked Him down. And so they asked Him, (vs 25) why He came there? Jesus answered them and accused them of only following Him because He had fed them, (vs. 26,) and perhaps looking for another handout. Then Jesus gave them some very sound teaching, (vs. 27). And so they naturally wanted to know how to do it, (vs. 28). Jesus then tells them that there is only 1 requirement, (vs. 29.) The one requirement was to believe in the Messenger whom God had sent.

But in typical Jewish fashion as we have read over and over agin in the Old Testament, they asked for some sort of physical proof of this, (vs. 30). They had seen Him literally feed 5000 with 5 loaves and 2 fish, on ly the day before. They had seen Him heal people of diseases, cure the lame, the sick and the fever ridden. They had witnessed firsthand blind people now being able to see and crippled and deformed limbs made straight, and yet they now had the nerve to ask for a sign that He was who He was saying He was. As a proof for their wanting additional proof from Him, they quoted the old and very well remembered and highly regarded miracles of God in the wilderness of supplying manna for the Israelites, (vs. 31). Then Jesus admonishes them that it was not Moses who supplied that bread from heaven, (which is what manna was thought of and called), but it was God, whom Jesus calls His Father , (vs. 32). And again Jesus takes special care



to point out that the bread of God is "He that cometh down from heaven, and give life unto the world," (vs 33). 33

Then they request this special bread from God, (vs. 34

It is at this point that Jesus tells them He is the bread of life. (Read text: John 6:35). The Jews believed that a portion of this Bread From Heaven, or Manna, had been placed in a jar in the ~~Temple~~ first Temple, and when the Temple had been destroyed it was ~~xxx~~ hidden away by Jeremiah, and that Jeremiah would produce it again when the Messiah came. So the Jews then, were challenging Jesus at this point to produce this bread from Heaven and to prove that He was the promised Messiah.

When we read on in this scripture, Jesus goes on to explain in a way which they should have been able to understand, that He was not talking of physical bread, or physical food, but spiritual bread. But as usual they did not understand Him or did not want to understand Him, and they began to question again, "Is not this man the son of Mary and Joseph whom we know? How can He say He came from heaven?" At this point then, Jesus goes on to explain this in yet another way, and He tries to put it into terms which they can understand and to convey to them that this is a spiritual quality He is speaking of, (vss 50 & 51). It is at this juncture that He conveys to them that the Bread of God, is ~~xxx~~ going to be the sacrifice of Himself for them. His body. But they do not or will not understand this again.

But you see this is a problem that confronts anyone who meets this Jesus for the first time. It is very difficult if not impossible to think in spiritual terms of something as common and ordinary as bread. Bread to almost anyone is that wonderful ~~xxx~~ plump loaf of good smelling, good tasting baked dough. When I think of bread, and I am sure some of you can say the same thing, I think in terms of running home from school into a warm steamy kitchen and not only smelling the wonderful smell of baking bread, but of seeing the browned loaves sitting on the kitchen table cooling. And so it is when we think of bread in these terms that it nigh impossible to think of bread as being anything but something to eat. But Jesus was making this comaprison and finding it very

difficult to convey to these people that He was speaking about things spiritual. When Jesus identified Himself as being "The bread of Life," He was placing Himself alongside of that which sustains and keeps alive. The Jews were thinking in terms of the literal bread from heaven which God gave to the Israelites and which sustained them and kept them from starvation. So when we think in the physical significance of bread we know that it is a food. It is essential to keep the body alive that we eat food.

But Jesus was implying that the soul of a person needed food as well. Therefore a very simple illustration to use in this regard was "Bread." Here Jesus is saying on behalf of God His Father, "I am the food sent from heaven for you. I am bread for your spiritual bodies." And this is as completely misunderstood today as it was at the time Jesus spoke it. To those who can only look at things ~~xxxxxx~~ with physical eyes a saying such as this by Jesus is pure nonsense. And anyone who <sup>attaches</sup> ~~xxxx~~ another meaning to it is just as nonsensical.

But lack of all of this is The Inheritance as given by God through His Son Jesus Christ, and in this instance in the description of Himself as something simple like Bread. All of this is to say that Jesus gives life. Without Jesus life is merely an existence. With Him life has another facet. He is essential to life just as physical food is essential to keep the body healthy and strong. He is the food for the soul, The Bread of Life.

<sup>all</sup> We can think of occasions when we were hungry, and how a good meal took away the hunger. It is the same with the spiritual side of life. Before we come to know Christ, there is something lacking in our makeup. We may have felt an emptiness, or a feeling of frustration and uselessness. But once we come to know Him we have a satisfaction in our lives. The hunger and thirst of the human situation are ended. And when we know Christ, ~~by knowing~~ thorough Him we know God. The restless soul is at rest, and the hungry heart is satisfied.

A minister ~~named~~ E. R. Squire as far back as 1934 remarked, "We have offered people every glittering bauble we know; we have made far more concessions than we had the right to; have we ever really offered them bread?" If he could make



this claim then, I wonder what he would say today? Have we indeed offered people bread? Not the physical bread, because the government and welfare agencies are constantly speaking about this, but the bread which sustains eternally. The bread which we can offer is free for the taking and asking. But the only way to ~~have~~ have a part in the family heritage, is to be a part of the family. And this is what God really wants for all mankind. It may not always be apparent in our everyday world, but God is continually seeking and searching for the lost and the strayed, through the message of Jesus Christ.

(Illustration of man in India and paper with "Bread of Life").

This relates very graphically that God's Word never returns to Him void and without effect. Somehow, somewhere, on each and every occasion, God is able to get to those who are hungering for that spiritual food which Jesus Christ can supply. Thank God that we have The Inheritance of this Bread of Life. But as stewards of all that God supplies, we must not hoard it and keep it all to ourselves, but instead we are to share it and feed others who are hungering for this same Bread which God has given us. Let us not only think of ourselves this Lenten season, but let us think of sharing the spiritual bread of Jesus Christ with our loved ones and friends, and acquaintances so they may be satisfied and filled, even as we.

Lift up your heads in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion.

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

THIRD SUNDAY IN LENT MARCH 21, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. EUGENE STEPHENSON, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

PATTY McWILLIAMS, DAN BOSKO - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "SOLEMN PRELUDE" HANDEL  
"GOD SO LOVED THE WORLD" STAINER

PLEASE REMAIN SILENT DURING ORGAN CHIMES

\*PROCESSIONAL HYMN No. 21 "JOYFUL, JOYFUL, WE ADORE THEE"

\*ASCRIPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "O LORD, WHOSE WAY IS PERFECT, HELP US, WE PRAY THEE, ALWAYS TO TRUST IN THY GOODNESS; THAT, WALKING WITH THEE AND FOLLOWING THEE IN ALL SIMPLICITY, WE MAY POSSESS QUIET AND CONTENTED MINDS, AND MAY CAST ALL OUR CARE UPON THEE, FOR THOU CAREST FOR US; FOR THE SAKE OF JESUS CHRIST OUR LORD. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: "O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: GALATIANS 3: 26- 4:7

HYMN OF THE MONTH No. 129 "THOU DIDST TEACH THE THRONING PEOPLE"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

\*PASTOR: THE LORD BE WITH YOU.

\*PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "ADAGIO"

LISZT

ANTHEM: "LET NOT YOUR HEART BE TROUBLED"

CHOIR

SOLO - HOWDY BOLAM

SERMON: "THE INHERITANCE: FATHER"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 8 "PRAISE YE THE LORD"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "POSTLUDE" VOLCKMAR

----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MRS. ANN WILLIAMS IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: \*ROBBIE VINROE, BOB DELLEN, BRIAN PFABE, STEVE SMITH.

DEACONESS MRS. ANN WILLIAMS WILL REPRESENT COUNCIL AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. JUDY SNYDER, MRS. JEAN FENCIL, AND SHERRY McCLIMANS.

THE ATTENDANCE LAST SUNDAY WAS 199.

TONIGHT - 7-9 - YOUTH MEETING.

TUES. - VOLLEYBALL - 8:00 P.M. - ST. PAUL'S GYM.

WED. - 7:30 - LENTEN SERVICE

THURS. - 7:00 - BIBLE STUDY

WED. - GOLDEN CIRCLE MEETING HAS BEEN CANCELLED FOR THIS WEEK, BUT LET'S MAKE A SPECIAL EFFORT TO ATTEND THE LENTEN SERVICE.

OUR SINCERE SYMPATHY TO MRS. JOHN WILSON, FAMILY AND FRIENDS ON THE DEATH OF HER HUSBAND.

LILIES WILL BE ORDERED SHORTLY - THE PRICE WILL BE \$3.25. THEY WILL BE ORDERED FROM A DIFFERENT PLACE THIS YEAR AND THEY ARE SUPPOSED TO BE AT LEAST 3 BLOOMS. LET BEA TAIT KNOW IF YOU SHOULD WANT ONE. PICTORIAL DIRECTORIES ARE IN THE OFFICE NOW - IF YOU HAD YOUR PICTURE TAKEN FOR THE NEW PICTORIAL DIRECTORY YOU HAVE A BOOK COMING - PLEASE STOP IN THE OFFICE TODAY AND PICK IT UP.

IF YOU KNOW OF ANYONE INTERESTED IN JOINING THE CHURCH NEW MEMBERS WILL BE RECEIVED ON PALM SUNDAY. PLEASE EITHER DROP A NOTE IN THE OFFERING PLATE, CONTACT THE PASTOR OR BEA TAIT AND THEY WILL BE CONTACTED.

NEXT SUNDAY WILL BE BAPTISM OF INFANTS. IF YOU WOULD LIKE TO HAVE YOUR BABY BAPTIZED PLEASE LEAVE SOMEONE IN THE OFFICE KNOW TODAY OR FIRST OF THE WEEK.

NEXT SUNDAY WILL BE ONE GREAT HOUR OF SHARING - ENVELOPES CAN BE DROPPED IN THE OFFERING PLATE ANY SUNDAY THIS MONTH.

Welcome visitors/

DAVID KRAVETZ BIRTHDAY TOMORROW.

NO BLDG. RAISING COMM. NEXT SUNDAY 7:00

MARY SNOW HILLIARD BABY THIS WEEK



"The Inheritance: Father"

Text: Ex. 6:7b I WILL B 2 U A GOD: ' YE SHALL KNOW  
THAT I AM THE LORD UR GOD WHICH BRINGETH U OUT FROM  
U<sup>R</sup> ER THE BURDENS OF THE EGYPTIANS.

Scripture: Galatians 3:27 - 4:7

REA TEXT: This G speak 2 Mos & He tell Isites He  
Father, head of them, He 2 B revered, honored etc.  
Diffi find deriv term Father & convey all meanings  
Idea Fath, gra gradu with Isites, & Js Xp made common  
Isites awed by G & no speak name,

1st ~~xxxx~~ term YHWH, no vowel,  
This gru out pagan relig & Babylon culture ancient  
hymns say, "FATHER OF THE LAND"

Canaanite culture worship "EL" as the all-father  
El name Isites call God in develop of name  
but they refine this & think of B Sons of G by  
adoption, =this found Ex 4:22-23 READ

& after Fatherhood of God freed from pagan assoc  
it found more frequent=Isa 63:16, 64:8, Mal 1:6

This all giv sum idea how cam about

Personal touch of G as Fath found 2 S.m 7:14, & G  
speak thru Nathan 2 Dav & tell son Solomon reign,  
Js intensify this with ABBA FATHER=Aramaic, Father,  
or The Father. & P use this in Galatian  
Used by Js 2 show from whom cum things etc.

(Illus boy lost department store)

Many Fathers, or Gods, but only 1 Almighty God  
this G luv us, care 4 us, concern 4 us  
but ther thoz Bliev may act Bhav & G accept all

(Illus Jr imposter)

Mo peop lik this, claim G but donot know Him

No proper relationship with Him  
Can only hav relationship if seek things of Him,  
His Word, His purp 4 lif, His luv thru Js,

We must feed spirit food much lik phys food  
But also 1 other thing need determ 4 livs & this  
assure us of G B Father,

(Illus Father is your face toward me?)

Must ea ask this of G, 4 He say, "SEEK YE MY FACE."  
only as serch individ harts can know wher stand in  
relation ~~xxxx~~ The Inheritance: of God, as Father

Let us seek His face & mak that determ 2day.

"The Inheritance: Father"

Text: Exodus 6:7b I WILL BE TO YOU A GOD: AND YE SHALL KNOW THAT I AM THE LORD  
YOUR GOD WHICH BRINGETH YOU OUT FROM UNDER THE BURDENS OF THE  
EGYPTIANS.

Scripture: Galations 3:27 - 4:7

(Read Text). This is God speaking to Moses and what He is telling him to convey to the Israelites is not merely that He is God, but that He is more than this. He is a provider, He is the Head of them. He is to be revered and respected and honoured. We need to look at the derivation of this and it becomes very difficult to completely explain or to place into words which we can understand. There are times when sermons come together very easily and without too much difficulty. But when we begin to try to fathom all of the aspects that can be related to the Fatherhood of God, we are confronted with a difficult task to say the least. Therefore, I trust that if we leave any loose ends this morning, we will understand that to convey all ~~that~~ the name "Father" implies in relationship to Almighty God, is well nigh to impossible to cover in a lifetime, let alone one sermon. So with this in mind let us look at the derivation of the Inheritance God has given to mankind along the lines of "Father."

The idea of Father, grew gradually with the Israelites, in fact it only came into common usage with the Advent of Jesus Christ who spoke of God in this way. The Israelites were so awed by the presence of God that they used different terms to address Him, all of which was the building of one term upon another to express Him more fully, feeling that the previous thoughts and ideas and terms were completely inadequate to express Him. They held God in such fear and reverence that they at one point refused to even mention or strive to apply a term to Him. The very first term which was applied to God was merely ~~אלהים~~ Hebrew four letters, YHWH. These were without vowels as Hebrew writing was handed down and so in order to make some semblance of sense, vowels had to be inserted and so we have the name YAHWEH. But this actually grew out of the pagan religions which surrounded the Israelites and the idea of a god being a Father developed from the Babylonian culture. For instance we can trace to ancient hymns of the Babylonians their deity addressed as "Father of the Land." And in the



Canaanite culture and worship the name of "El" as the all-father. El was another name, title which the Israelites began to call God. But in these ancient cultures the idea of the god being a blood relative was developed and the Israelites incorporated this thought into their religion, but they also refined it and defined the thinking along the lines of being Sons of God, by adoption. We find this as developing in the appeal to Pharaoh to let the Israelites go, and in particular in Exodus 4:22-23, (read this). Now after the idea of the Fatherhood of God was completely freed from its pagan associations, it was used much more frequently as found in Isaiah 63:16, 64:8, and Malachi 1:6. This then gives us some idea of how this all came about.

The personal touch of God being a Father is vividly expressed in 2 Samuel 7:14, where God is speaking through His prophet Nathan, and telling him to convey to David that his son Solomon who would ascend the throne after him is to be, (read this verse.) The relationship is established here. So this thinking intensifies up to the coming of Jesus Christ into the world and it is He who actually places mankind's thinking in the proper perspective with relationship to God as "Father". Jesus uses the term ABBA FATHER which Paul in his letter to the Galatians reiterates, and this term means "The Father" or "Father". It is used by Jesus to show that God is one from whom comes blessings and gifts and especially love. God is therefore thought of in terms <sup>human</sup> ~~of~~ which the human minds and life can identify with. We all have or had an earthly Father. And so to think ~~in terms~~ of God in such terms, conjures up in our minds what a Father should ~~be~~ is and what he stands for.

(Illustration of little boy lost in store & calls father's name).

This is how we need to think of God. There are many fathers in the world. Many of them in name only because some are not the proper fathers they should be. But there is only one Father who loves all His children, regardless of whether they are good or bad. A father who is patient with us when we slip and fall. A Father who is hurt when we are hurt, and who suffers when we suffer. A Father who never will let His children down even though they so often let Him down.

But there are those who believe that just because this Father exists, they may live and act anyway they choose and God will just accept this and them.

(Illustration of Junior the Imposter)

Many people claim that God is their Father, and are just as guilty as this young man. But in order to address the Father of creation, an individual must have accepted the truths about Him and must have gotten into a proper relationship with Him. We do this by seeking the things of God and not the things of this world. Too often the things of this world dim our minds and our thinking, because we are attracted by the glitter and tinsel the world always has to offer. But, life is to be lived in preparation for the hereafter, and we should be preparing each day we live. The groundrules are set forth in God's Word and it becomes a spiritual search for us which needs to be fed, much like we feed our physical bodies.

But there is also one other thing we need to determine for our lives and this will assure us of God being our Father.

(Illustration of Father is Your Face Toward Me?)

~~xxxxx~~ We must each ask this of God for He says, "Seek ye my face." ~~xx~~ Only as we search our individual ~~xxx~~ hearts can we know where we stand in relation to The Inheritance of God, as a Father. But let us seek His face and make that determination today.



"The Inheritance: Light"  
Text: Jn 8:12, THEN SPEAK JS AGEN UN2 THEM SAYING, I  
AM THE LITE OF THE WORLD: HE THAT FOLLOWETH ME SHALL  
NOT WALK IN DARKNESS, BUT SHAL HAV THE LITE OF LIFE.  
(READ TEXT)  
JS said dur or at Fest Tabernacles.  
Jn :2 tell Him B ther, & 7:37 say Water of Life  
Illus this fest Water used ea morn 7 days feast  
Solem assem 8th day  
Fest on 15 day 7 month, =Sept after harv & calen March  
As dark descend 4 MEMORAH, Candelabra lit,  
illum entir Temp area, wicks mad priest worn garments  
After lit, wisest, gratest, holiest men Isr sang dance  
Psalms joy B4 Lord, & all peop watch. Ps 120-134  
Did this all nite, ea nite 7 nite.  
Just B4 sunrise priests went E gate & at exact sunrise  
turn 2 W & face temp & say, OUR FATHERS WHEN THEY WERE  
IN THIS PLACE TURNED THEIR FACES TOWARD THE EAST;  
BUT AS FOR US, OUR EYES ARE TURNED TOWARD THE LORD.  
Ezek 8:16, say this.  
Candelabra symb pillar fir by nite thru desert  
" " wen lit, say all courttyrds Jeru lit  
Js say He =lly brill as 4 candelabra.  
Jews ask who He is, vs 13,  
Messiah is lite, (Illus texts of this)  
Js tell where from & wher go, vs 14,  
" say no judge, but they judge, 15, 16  
" tell 2 witnesses vs 17, READ OT ILLUS  
Ironie may giv deth warrant 2 them  
vs 18=G witness & He witness & need no other  
" 19, do not know me or Father  
He tell He briter & fulfill scrips  
Li overcum dark=good over evil  
PHOSPHEREIN= Bringer of lite, PHOS=a lite,  
PHEREIN=2 bear, This glo in dark, =He shine dark  
Jews think Him, Hill billy pre-cher, no acct Nazareth,  
speak destested gutteral Aramaic, Galilean accent, drawl  
Uneducated lik Jn Bap  
Peop no want underst it mean chang if do,  
" same 2day, content 2 B as are, this way no threat  
if look selvs mean change, alter lif, giv up thing  
Js say He can C superficial livs, & get Bhind facade  
Phil Bliss hymn=The whol World Was Lost Darknes Sin  
"CUM 2 THE LITE TIS SHIN 4 THEE, SWEETLY THE LITE HAS  
DAWNED UPON ME. Ince I WAS BLIND, BUT NOW I CAN C,  
THE LITE OF THE WORLD IS JESUS.  
Thy part The Inheritance of G=light  
Thas lite Js Xp, He stil shin in dark & dark no o'cum  
it. Ask self: Has He o'cum dark our livs, or has dark  
o'cum that Light? Let us look inward & seek answer

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

MARCH 24, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
PATTY McWILLIAMS, DAN BOSKO - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE: "THE LORD IS MY LIGHT" ALLITSEN  
SILENT MEDITATION  
\*PROCESSIONAL HYMN No. 477 "WORK, FOR THE NIGHT IS  
COMING"

\*ASCRIPTION - CHORAL AMEN

\*INVOCATION

SCRIPTURE: JOHN 8: 12-20

\*GLORIA PATRI

EVENING PRAYER AND CHORAL RESPONSE

OFFERING

OFFERTORY "CHORALE ON "SAWLEY" TROUTMAN  
HYMN No. 480 "I HEARD THE VOICE OF JESUS SAY"

SERMON: "THE INHERITANCE: LIGHT"

\*HYMN No. 53 "SOFTLY NOW THE LIGHT OF DAY"

\*BENEDICTION

\*THREEFOLD AMEN

\*POSTLUDE "FUGUE" BACH

- - - - - \*CONGREGATION STANDING - - - - -

1. EASTER LILIES WILL BE ORDERED SHORTLY - PLEASE  
CONTACT THE OFFICE IF YOU WOULD LIKE TO HAVE ONE -  
PRICE IS RIGHT - \$3.25

NEW MEMBERS WILL BE TAKEN IN ON PALM SUNDAY - IF YOU  
KNOW OF ANYONE INTERESTED IN COMING INTO THE CHURCH,  
LET THE PASTOR OR SECRETARY KNOW AND THEY WILL BE  
CONTACTED.

"The Inheritance: Light"

Text: John 8:12

THE SPAKE JESUS AGAIN UNTO THEM, SAYING, I AM THE LIGHT OF THE WORLD: HE THAT FOLLOWETH ME SHALL NOT WALK IN DARKNESS, BUT SHALL HAVE THE LIGHT OF LIFE.

Scripture: John 8:12-20

(Read Text).

Jesus spoke these words at, or during the time of the Feast of Tabernacles. In the 7th chapter of John and the 2nd verse, John identifies this feast and tells of Jesus being there. Then in the 37th verse John tells of Jesus on the last day of the feast declaring Himself to be the water of life. This was an apt illustration, for water played an important role in this feast and was used each morning of the seven actual days of the Feast. There was a solemn assembly held on the 8th day, but the Feast of Tabernacles or Booths was a 7 day affair. The illustration of Jesus saying that He was the light of the world was very apropos ~~xxx~~, since light played a significant role in the feast also. The feast was held on the 15th day of the 7th month of the Hebrew calendar. This would mean that the feast was held in the September following the harvest, since the calendar began with March.

But the portion of the Feast with which this passage of scripture is concerned took place each night of the feast. As darkness descended, the four huge Menorah, or ~~xxxxxxx~~ candlelabras were lit. The wicks of these candlelabras were made out of the worn out garments of the priests. These huge candlesticks gave forth a tremendous amount of light and illumined the entire Temple area. After the Menorah were lit, ~~xxx~~ those considered as the greatest, the wisest and the holiest men of Israel danced before the Lord and sang Psalms of joy and praise to God, while all the other people watched. The Psalms they used were Psalms 120 to 134. This went on each of the 7 nights of the Feast.

Then ~~xx~~ just before sunrose the priests went to the Eastern gate of the Temple area, and at the exact moment of sunrise, they turned toward the west, and facing the temple recited, "Our fathers when they were in this place turned their faces toward the east; but as for us, our eyes are turned toward the Lord."



Ezekiel speaks of this in the 8th chapter and the 16th verse of his visions. The brightness of the candelabras was to symbolize the pillar of fire through which God guided and led the Israelites through the desert by night. It was also said that when these Menorah were lit, ~~the~~ all of the courtyards of Jerusalem were lit by the brilliance of their light.

So what Jesus is saying to them is that He is equally as brilliant as these 4 candelabra. But again the Jews seeking to really determine who He is, tell Him that His record does not show that He is what He ~~ca~~aims to be.

We need to look at the word light as it is found in the Old Testament and then perhaps we can understand a little better what it is the Jews were striving to determine from Jesus. (Illustrations of Scriptural references, #2169 Thompson). The Rabbis declared that the name of the Messiah is light, and so when Jesus was stating that He was the Light, He was laying claim to being the Messiah. They were telling Him that He bore witness of Himself and this was not admissible as ~~proof~~ to them, vs 13. So Jesus then goes into an explanation about Himself, and tells them He knows where He came from and where He is going, vs 14. He tells them that He is not a judge of anyone, but they judge, vss 15,16. Then he reminds them of one of their rules which tells t at there must ~~xxx~~ be two witnesses to ~~judge against~~ prove something as true. (Illustrations of Deut. 19:15; 17:6; Numbers 35:30).

Isn't it ironic that very shortly after Jesus spoke these words He was brought before Caiaphas the High Priest, and two bribed witnesses were brought forward who bore false witness against Him? And then because of the testimony of these two Jesus was condemned to die. Perhaps inadvertantly Jesus was giving these men the amunition they needed to secure His death warrant.

But Jesus goes on to say that God is His witness, and He Himself is a witness against Himself and so there is no need of other witnesses, vs 18. He ~~conp~~ clu~~s~~ this particular discourse with the very familiar accusation He brought against them time after time, when He says, "You do not know Me nor my Father, and if you had known Me you would also know ~~my~~ Father.", vs 19.

What Jesus is trying to tell these people and meeting with little success, is that He is much brighter than any light they have ever seen or had. He identifies Himself with God and in so doing, He is saying that here in Him, in His life, is to be found the fulfillment of all of the scriptures they can throw against Him looking for proof.

Jesus was saying that He was <sup>the</sup> Light, meaning the good that was able to overcome the darkness or evil, in the world. In order to understand perhaps the full implication of what Jesus was trying to say, we need to look at the word He is using. The word in Greek is PHOS. It is the prefix of the word today PHOSPHORUS. The entire Greek word which has to do with the chemical is PHOSPHOROS, which means= ~~PHOS~~ bringer of light. Broken down the word is= PHOS= a light, and PHEREIN= to bear. What Jesus is claiming is that He is the bringer of light, that He is a radiance that is brought about by common means but that is brilliant in its own right. Phosphorus glows in the dark, and thus we see that Jesus is this glowing in the dark. He is the light to overcome the darkness and dispel it, and to show it up for what it is in the lives of people. That because of ~~him~~ Him shining in darkness, the darkness is recognizable as sin,

As so many of the sayings of Jesus, we need to look into them and beyond them to really understand what He is saying. To the Jews and the leaders of them He was merely telling nice little anecdotes which had nothing to do with them. He was just a wild eyed no account preacher who came from that nothing place Nazareth and spoke in that uncultured, and ~~uneducated~~ nerve grating Aramaic, with the Galilean drawl... Beside that He was uneducated and to be likened to that other nut that Herod had beheaded, old goofy John what's his name. Jesus was not speaking in metaphors or veiled language, but what He was saying was not basically understood because people did not want to understand what He was saying. They were content in their own comfortable little lives, and they did not want to be threatened out of that comfortable existence. But isn't much of the world and people in general like this today. Do people ~~even~~



For the most part want to really look at their lives and then make the necessary changes? Of course not, and the reason of course is that we all become comfortable with who and what we are. It is so much easier to relax with us being just ourselves. And if we decide to look at ourselves in a different way, why, that may mean that I will have to change and ~~alter~~ alter the way I now live. I may have to give up a few things in my life which are not just what they should be. And when we look at Jesus and understand just what He was, and especially what He was saying in this instance, we see that He was speaking of being able to see through the artificiality which many of us have in our lives. He is able to penetrate behind and beyond that facade we put up front to keep the outside from seeing into our lives, and to know us for what we are.

Philip Bliss wrote a hymn which is not included in too many hymnals anymore. We sang it in Sunday School when I was a kid. It had to do with the whole world being in the dark. The name of it was, "The Whole World Was Lost In The Darkness of Sin." The chorus of the song goes:

Come to the light, 'tis shining for thee; Sweetly the light has dawned upon me,  
Once I was blind, but now I can see; the Light of the world is Jesus.

Oh how we sang that in Sunday School, and oh how the world needs this message just as much now. We need to understand that God in giving to mankind the Inheritance we have, did it by bringing Light into the darkened world. That light <sup>and is</sup> was Jesus Christ. He is still shining in the darkness and the darkness has not been able to overcome it. But the question needs to be asked, "Has He overcome the darkness in our lives, or has the darkness overcome that Light?" Let us look inward and seek the answer which only we ourselves can give.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
FOURTH SUNDAY IN LENT MARCH 28, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MRS. CYNIDIE SYBERT, JUNIOR CHOIR DIRECTOR  
PATTY McWILLIAMS, DAN BOSKO - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "BENEDICTUS" KARG-ELERT  
"COME, YE BLESSED" WILSON

PLEASE REMAIN SILENT DURING ORGAN CHIMES

\*PROCESSIONAL HYMN No. 159 "OUR SINS, OUR SORROWS"

\*ASCRPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "HAVE MERCY UPON US, O GOD,  
ACCORDING TO THY LOVING-KINDNESS; ACCORDING TO THE  
MULTITUDE OF THY TENDER MERCIES BLOT OUT OUR TRANSGRESSIONS,  
AND OUR SIN IS EVER BEFORE US. PURGE US AND WE SHALL BE  
CLEAN; WASH US AND WE SHALL BE WHITER THAN SNOW. CREATE  
IN US CLEAN HEARTS, O GOD, AND RENEW A RIGHT SPIRIT WITHIN  
US. CAST US NOT AWAY FROM THY PRESENCE, AND TAKE NOT THY  
HOLY SPIRIT FROM US. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: 10 LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: 1 PETER 2: 1-10

HYMN OF THE MONTH No. 129 "THOU DIDST TEACH THE THRONING

PEOPLE"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "God's Morning"

CLARKE

BAPTISM OF INFANTS

ANTHEM: "IN PASTURES GREEN" JUNIOR CHOIR -  
SOLO - LLOYD LINK

SERMON: "THE INHERITANCE: ADOPTION"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 289 "SOLDIERS OF CHRIST, ARISE"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "TO GOD ALONE BE HIGHEST PRAISE" BACH

\*CONGREGATION STANDING

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

THE CARL HOLLEFREUND FAMILY IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: \*DON KINGSLEY, DARYL

TAIT, JOHN DREHER, GARY PENAR AND RICHARD MANGEL.

DEACON AND MRS. DONALD KENNEDY WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. VIRGINIA MANGEL,

MRS. MARTHA DEREWICKI AND JODIE MARTE.

BAPTIZED TODAY: BRANDY LYNNE HOLT - BORN FEB. 26, '76

DAUGHTER OF MR. & MRS. PAUL HOLT. JUSTIN PAUL SHEPPECK

SON OF MR. & MRS. WILLIAM SHEPPECK - BORN NOV. 24, '75.

TONIGHT - 6:30 - JUNIOR CHOIR PRACTICE.

TONIGHT - 7-9 - YOUTH FELLOWSHIP

MONDAY - 7:00 - WOMENS FELLOWSHIP BOARD MEETING.

NEXT SUNDAY - (APR. 4) CONGREGATIONAL MEETING AFTER

CHURCH TO VOTE ON BILL OHL AS YOUTH DIRECTOR. THE

COUNCIL HAS RECOMMENDED THAT WE ELECT BILL TO CONTINUE

THROUGH THE YEAR AS THE YOUTH DIRECTOR AND DIRECTOR

OF CHRISTIAN EDUCATION.

TODAY IS ONE GREAT HOUR OF SHARING - IF YOU FORGOT YOUR

ENVELOPE, THERE ARE EXTRA ONES IN THE NARTHEX. THIS

WILL FINISH UP THE GIFTS TO OGHS TODAY.

MRS. EMMA HEGINBOTHAM WOULD LIKE TO THANK THE CONGRE-

GATION FOR FLOWERS, CARDS AND GET WELL WISHES AND

A SPECIAL THANKS TO REV. LINK.

MRS. EDWARD KING WOULD LIKE TO EXPRESS HER THANKS

TO THE CONGREGATION FOR THEIR PRAYERS AND CARDS FOR

MR. KING WHEN HE WAS A PATIENT AT ALLEGHENY GEN. HOSP.

IF YOU ARE INTERESTED IN HAVING A LILY FOR THE ALTAR

FOR EASTER - NOW IS THE TIME TO ORDER IT. THE LILIES

WILL ONLY BE \$3.25 THIS YEAR SINCE THEY ARE BEING

PURCHASED FROM SOMEONE DIFFERENT THIS YEAR. THEY

WILL HAVE AT LEAST THREE BLOOMS.

IF YOU KNOW OF ANYONE INTERESTED IN JOINING THE CHURCH

LET SOMEONE IN THE OFFICE KNOW. PALM SUNDAY NEW

MEMBERS WILL BE RECEIVED.

RODIE KRAUSE BIRTHDAY TOMORROW / WELCOME

BURG PLANNING COME TONIGHT / VISITORS



"The Inheritance: Adoption"

Ex. 6:7a & I WILL TAKE U 2 ME 4 A PEOPLE

(READ EXODUS TEXT)

G k 2 Isites & tell spec1 peop 2 Him,  
This Inheritance thru Cov, they children & peop  
Js Xp abol old Cov=adopt Blievers fam of G.  
This Peter say churchs Asia Min, (READ PETER TEXT)  
Gr=MAOS=bod peop,muilt,comm peop,nation  
no just individ,but congreg=Ch Js Xp  
1.Privilege, 2. Obedience 3. Possession  
Privilege entail diffi discip lif, 2 B mem a PRIVILEG  
Hav ask why many no join,or sum join no sum????  
Anser=no count privilege 2 B member

(Illus Cath Ch Conn)

Good few laffs,sum offend but it tru if member  
Obedience: this 2 liv as G expect,it mean cum & partic  
Salv & works=cannot earn way,but work Bcuz luv Lord  
(Illus old savage & Xpianity)

Confus this man help us underst no keep ritual law,  
& restrixts 2 B obedient  
Others say:no work Bcuz Salvation & no need,  
(Illus football coach & tired pāayers,fans need exer)

This tru ch 2day,  
Wen consid pd attend 2 number offic particips  
We C small grp field struggle,& rest in stands eat  
hotdogs & popcorn & no do nothing  
G's strategy ~~xxxx~~ no call 4 professionals 2xdo work  
But every 1 shud B doing cert tasks obligs

(Illus tribal chief Africa,& good or bad Xpians)

This truth we need,peop shud C G reflect livs  
Then we possessed by G  
T's lif Bcum realit wen activ seek liv as G want  
Need 2 draw clos 2 G thru Word,read & meditate  
" 2 Bcum strong prayer & convers with Him  
" " sho luv 4 all His children  
All this mean compl submission 2 Him

(Illus Abe Lincoln visit wounded)

This man no evade respons & sho possess by G  
G want all this fom us & if we do:  
If we count priv 2 B mems X's church  
If we obed 2 how wud hav us liv  
If let G possess us all say & do,  
Then we can truthfully know the Inheritance of God,  
as His adopted children.

a novel priesthood or hierarchy

them that they are to be a

in Asia Minor as we read in

Peter vis speaking to the C

as a Son of God is a dist



people do not become members of the church is because they are not willing to accept the privilege of membership. And it is that, a privilege. In the Church Jesus Christ offers to each person the privilege of a new and better relationship with God. This is a responsibility that not every ~~xxxxxx~~ one can bear, and even many who join the Church are willing to bear it. Have you ever analyzed why some people join the Church and then do not bother to come, except on special occasions or very sporadically? The answers may be varied, and can be very complex. But to make it as simple as possible to understand, those who are members and rather inactive, are people who do not count it a privilege to be a part of the chosen body of Christ.

(Illustration of Roman Catholic church in Conn. & paper sent to members).

This may be good for a few laughs with some of the inactive members, and I am sure it would amount to a source of irritation for still others. But for those who do not count it a privilege to be a part of God's chosen group, it would simply be ignored and disposed of in the same way other sources of irritation are gotten rid of.

To be obedient as a member of God's select group is to live up to the fullest that God desires from His children. As a member of Christ's church we are to be active and to participate in its services and use our abilities for the Lord. We do this not because our Salvation is based upon our works, meaning that we do not, ~~xxx~~ work our way to heaven. Nor can we earn it by working for it. But we labor in the Church because ~~xx~~ of our love for the Lord, and for providing us with Salvation.

(Illustration of savage warrior and too old to work as a Christian)

The confusion of this man helps us to understand that it is not the keeping of a ritualistic set of laws, nor a conformity to certain restrictions that makes a Christian obedient to the Lord in His Church. But instead it is being an active participant in the affairs of the Church which shows our obedience. But there is another mistaken notion taken by others and that is the idea that since we do not work for our salvation it is not necessary to do any works at

all.

(Illustration of football coach & 22 tired men, & 40,000 in need of exercise)  
This is the state of affairs in most ~~xxx~~ of our churches today. ~~xxxxxxx~~ When we consider the paid attendance to the number of actual participants we often see a small group of workers struggling on the field while the rest of the congregation is on the sidelines eating hotdogs and popcorn.

The strategy which God has for His program does not call for only professionals to do the job, but for everyone to do a certain job or task.

(Illustration of Tribal chief in Africa telling tribe if not better by being Christians, then they could not become Christians).

What he was saying was a basic fact of Christianity. This fact is that being a Christian and a member of the Christian community should make us live in such a way that the world can see God in our lives. And they should be able to see God in us individually, as well as when we meet collectively. If this is true, then there is evidence of God's people being possessed by God.

This type of life becomes a reality when we actively seek to live life as God has set it forth to be lived. This means a new and stronger desire to improve our selves, and in particular to improve how we live. We need to be drawing closer to God through the reading and meditating upon His Word. We need to be conversing with Him in prayer. We need to be showing our love toward all of His children regardless of how they may treat us. It means a complete submission of our wills to His will.

(Illustration of Abraham Lincoln and visiting wounded and dying).

Here was a man who did not attempt to evade responsibilities, and who made himself available to the needs of others. Mr. Lincoln showed by his life, a possession by God which few presidents have shown.

Thus if we count it a privilege to be a member of Christ's Church, and we are obedient to ~~xxxx~~ how He would have us live, and if we let God possess us in all we are and do and say; then we can truthfully know the Inheritance of God as His adopted children.



"The Inheritance: Shepherd"

Text: Jn 10:11, I AM THE GOOD SHEPHERD: THE GOOD  
SHEPHERD GIVETH HIS LIFE 4 HIS SHEEP  
Sc p. Jn 10:11-18

(Read Text)

Js made statement & then explain in detail  
He say, "I hav good news & bad news"  
1st bad news vss 12,13,  
Webster=1 who only work 4 wages pd, a pers who will  
follo any1 orders 4 pay, a mercenary  
Js say good sheps & bad sheps  
bad sheps only hired help  
Js describ danger B shep Pales, wolves wild anims  
shep respons 4 sheep, had sho pruf wat happen them

(Script illustrations)

Hireling no do job as real shep & this Js say  
NOW THE GOOD NEWS= shep kno floc & they kno Him &  
shep lay down lif 4 sheep *vs-14.*  
Dr. Thomson book Land & Book tell shep stories, & 1  
bout shep 3 Bedouin robbers hack pcs in flock sheep  
Js say literal truth bout shepherding,  
He 1 almost born 2B shep, He tend as soon old enuf  
He knew sheep by name

(Illus Scottish shepherd & names of sheep)

This Good Shep Js speak bout  
wen mak compar Btween good & false C diff  
Js then tell other sheep vs 16  
Wat say=Jews no hav exclus sheepfold, but ope 2 other  
He speak Gentiles & that you & me  
Prob another reason well disliked  
Jews were exclus & Bliev market corner with Messiah  
Js speak other sheep given salv He couldnot B  
the Messiah

But can understand that Js say G mak provis 4 thoz  
who cum 2 Him, who outside Jew fold

(Illus Egerton Young missionary to indians Saskatch)

Vividly show wat try to say,  
Js ident as good shep & as such prov leadship flock  
Equally import fact He spok of B shep others  
Bsides the Jews.

Thus new & unique relationship founded by Js Xp.  
He giv 2 mankind the Inherit from G,  
as established thru Him, the Shepherd.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

MARCH 31, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
PATTY MCWILLIAMS, DAN BOSKO - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "BEHOLD THE LAMB OF GOD" HANDEL  
"PASTORALE IN C" WELV

SILENT MEDITATION

\*PROCESSIONAL HYMN No. 467 "I LOVE TO TELL THE STORY"

\*ASCRIPTION - CHORAL AMEN

\*INVOCATION

SCRIPTURE: JOHN 10: 11-18

\*GLORIA PATRI

EVENING PRAYER AND CHORAL RESPONSE

OFFERING

OFFERTORY "GENTLE SHEPHERD" BLAKE

HYMN No. 466 "HE LEADETH ME"

SERMON: "THE INHERITANCE: SHEPHERD"

\*HYMN No. 472 "WHAT A FRIEND WE HAVE IN JESUS"

\*BENEDICTION

\*THREEFOLD AMEN

\*POSTLUDE "POSTLUDE IN G" READ

----- \*CONGREGATION STANDING -----

IF YOU KNOW OF ANYONE WANTING TO JOIN THE CHURCH -  
PLEASE CONTACT THE PASTOR OR SECRETARY OR PUT A SLIP  
IN THE OFFERING PLATE. NEW MEMBERS WILL BE TAKEN IN  
ON PALM SUNDAY.

GOOD FRIDAY BREAKFAST FOR MEN - 6:00 A.M. - YMCA -  
J. WALTER HARMON AND KENNETH WEITZEL HAVE TICKETS  
FOR \$1.50 - THE REV. C. KENNETH HALL WILL BE SPEAKER.

GOOD FRIDAY BREAKFAST FOR WOMEN - 7:30 A.M. - YWCA  
AUDITORIUM - GUEST SPEAKER: REV. EDGAR R. JONES FROM  
PITTS. THEOLOGICAL SEMINARY. "THE MODERN AND THE  
MIRACULOUS" SPECIAL MUSIC BY MRS. PAUL HOSBAUGH, ORGANIST;  
YWCA GOLDEN AGE CHORUS; HILL UP BELL CHOIR - \$1.00  
RESERVATIONS ARE REQUIRED - CALL BEFORE YOU ARE DISAPPOINTED  
AND CANNOT GET TICKETS.

DEATH AMELIA DREHER FUNERAL SAT. 11:00 THURSDAY  
WELCOME VISITORS



"The Inheritance: Shepherd"

Text: John 10:11, "I AM THE GOOD SHEPHERD: THE GOOD SHEPHERD GIVETH HIS LIFE FOR HIS SHEEP."

Scripture: John 10:11-18

(Read Text). Maxxxxxxxxthis statementxxxxfirstxxxxthenxxxxinxxxxorderxxxxtoxxxxbringxxxxitxxxxupxxxxtoxxxxa  
 and  
 Maxxxxxxxxthenxxxxsaidxxxxthisxxxxperhapsxxxxtoxxxxputxxxxitxxxxinxxxxtermsxxxxwhichxxxxwexxxxcanxxxxbestxxxxunder-  
 standxxxxMaxxxxxwasxxxxsayingxxxxIxxxxhavexxxxsomexxxxgoodxxxxnewsxxxxandxxxxIxxxxhavexxxxsomexxxxbadxxxxnewsxxxx  
 \*\*\*\*\*

Jesus made this statement first. Then He began to explain this to them in a bit of detail. But perhaps to put it in terms which we can understand better, He was saying, "I have some good news, and I have some bad news." "First the bad news." (Read vs 12,13,). Jesus was speaking of someone who worked for pay.

The dictionary identifies the word hireling, which is what is used in these verses, as one, "Who only works for ~~xxx~~ the wages he is paid;" and, "a person who will follow anyone's orders for pay, a mercenary." So Jesus is saying there are good shepherds and there are bad shepherds. But the bad shepherds cannot really be identified as a shepherd, since they are only the hired help.

The person identified as the shepherd is the one who owns the flock. ~~He is the one who has planned, bought and paid for the sheep, he is the one who is concerned~~ Jesus is making a distinction here between those who only work at the job as a shepherd, and those who really are shepherds.

Jesus is describing in very real terms the dangers of being a shepherd in Palestine. There was always the very real and present danger of wolves, and the separation of shepherd and hired worker took place when the flock was in danger.

The shepherd was absolutely responsible for the sheep. If anything happened to them, he had to produce visible proof that what took place was not his fault.

~~xxxxxx~~ He had to show something left over from the sheep as proof of how the animal had died. Amos tells a portion of this when he uses the ~~comparison of~~ ~~what a shepherd does to~~ duties of a shepherd as ~~xxx~~ an illustration in Amos 3:12, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear." The Mosaic law had a provision in it that a person taking care of

sheep or livestock had to produce a portion of it as proof it was killed and thus he did not have to replace it. We read this in Exodus 22:13, "If it be torn in pieces, then let him bring it for witness and he shall not make good that which was torn." This way the shepherd showed that he was unable to prevent the death of the animal. David told Saul how he had battled both lion and bear when tending his father's sheep. And Isaiah speaks of a group of shepherds banding together and going out after a lion who was killing sheep.

So what Jesus is striving to convey is that a person who is merely at the task of tending sheep strictly for the pay, is not going to do the same job as the real shepherd who owns the flock.

Then Jesus says, "Now the good news." The good news is that the shepherd knows his flock, and the flock know him, and if necessary the good shepherd will sacrifice his life for the sheep.

A Dr. Thomson who studied Palestine fairly thoroughly and who wrote a book entitled, "The Land and the Book," wrote how the shepherds were very active in protecting their flocks. He told of one shepherd who fought with 3 Bedoin robbers between Tiberias and Tabor, and he was hacked to pieces among the sheep he was defending. So what Jesus was saying was a literal truth about shepherding. A real shepherd was one who was almost born to be a shepherd. He was sent out with the flock as soon as he was old enough to go. He knew the sheep very often by name.

(Illustration of Scottish shepherd and knowing his sheep.)

This was the good shepherd which Jesus was speaking about. But when we compare this shepherd with the false shepherd, we see that he was in it for reasons of benefits, or security, or whatever he could get out of it. But he was not about to lose his life for one of those stupid sheep entrusted to him. So then we have the comparison Jesus was trying to make.

But Jesus continues on with these thoughts and tells of other sheep, vs 16. What He was saying to them was that this sheepfold was not exclusively for the Jews, but was open to other people as well. And when He said that He had other



sheep which were not of this fold, He was speaking about the Gentiles. That means you and me. This is probably another reason why He was so well disliked. The Jews were an exclusive people, and they believed they had the market cornered with the Messiah. And so when Jesus began to speak of coming to provide salvation for others, and in particular Gentiles, ~~why~~ why then He couldn't be the promised Messiah.

But we can ~~xxxxxxx~~ understand from what Jesus is saying that God is making provision for those who would come to Him, and who are outside the Jewish fold.

(Illustration of Egerton Young, missionary to Indians in Saskatchewan)

I think this shows very vividly what I have been striving to express. Jesus identified Himself as the Good Shepherd, and as such was striving to prove His leadership of the flock of God. But equally important was the fact that He spoke of being the Shepherd of others besides the Jews. Thus a new and unique relationship was founded by Christ. He was giving to mankind The Inheritance from God, as established through Him as the Shepherd.

"The Inheritance: Restoration"  
 Text: Jn 11:25,26, JS SED UN2 HER, I AM THE RESURR &  
 THP LIF;HE THAT BLEEVEETH IN ME,THO HE WER DED,YET  
 S, HE LIV. & ME WHOSOEVER LIVETH & BLEEVEETH IN  
 ME, I ALL NEVER DIE.

Scripture: John 11:14-27

Now cum 2 nother import part G's Inher, & again thru  
 Js speak 2 Marth & she no underst Js  
 Wat He say only compre by spiritu think/no intellect  
 Look bak in chap & it tell Laz sick,  
 vs 4, Js say purpos this illness  
 " 6, almost delib Js wait 2 B cert Laz ded & do feat  
 HE inform discips go 2 Judea,& they quest this?  
 " 11, tell them Laz ded, but they think sleep  
 They quest sinc Laz sleep he gain strength,  
 " 14, but Js tell them Laz ded  
 " 15, expl Bcuz He no ther,they wud C power G  
 Arrive & find Lz ded 4 days  
 Vs 21,22, Marth feel He ther Laz no die,  
 Act lik half expect miracle here  
 " 23, He will rise again,  
 " 24, she answer classic way, Lik we say, OH SURE  
 Now we need look how Jews felt bout deth,  
 (Illustrations of OT thinking)  
 Vs 24,25,26, Words lik bolt lightning on world  
 This happen approx 1 month Bfor cruci,deth,resurr  
 Js stand threshold grtest feat performed  
 But it His words stand out, incident anticlimactic  
 He say: I am that which comes bak 2 lif, I am life  
 that acpts me 4 wat I am,even tho ded in sins  
 he going 2 liv. Whoever liv & B follo mine no die  
 Not say, no deth,but lif Byond & prepped & pass thru  
 2 lif  
 (Illus Tokichi Ishii criminal,murderer)  
 Her restoration thru Xp,  
 This wat Js say,  
 Ince hopless creatur,sudden worthwile,hopless/hopfu  
 Not always dramatic & sudden  
 Can happ small way 2 wher pers realiz liv lived Byond  
 G is pointless  
 It at this tim pers pointed 2 Sav & wat do 4 mankind  
 This wat G say=I redeem,I say,I deliver etc.  
 It wat Js reiter=I AM THE RESURR & THE LIF,  
 This our INHERIT thru RESTORATION BROT BOUT BY Js Xp

ST. PAUL'S UNITED CHURCH OF CHRIST  
 BUTLER, PENNSYLVANIA

APRIL 7, 1976

THE REV. RALPH C. LINK, PASTOR  
 MRS. EUGENE STEPHENSON, ORGANIST  
 MR. RALPH COOPER, CHOIR DIRECTOR  
 BRENDA MARBURGER, RICKY VINROE - ACOLYTES

ORDER OF WORSHIP 7:30 P.M.

PRELUDE: "SONGS IN THE NIGHT" LORENZ  
 SILENT MEDITATION  
 \*PROCESSIONAL HYMN No. 239 "ASK YE WHAT GREAT THING I  
 KNOW"

\*ASCRIPTION - CHORAL AMEN  
 \*INVOCATION  
 SCRIPTURE: JOHN 11:14-27  
 \*GLORIA PATRI  
 EVENING PRAYER AND CHORAL RESPONSE  
 OFFERING  
 OFFERTORY "O THOU WHO MAKEST SOULS TO SHINE"  
 ARR. ENDER

HYMN No. 252 "TAKE THOU OUR MINDS, DEAR LORD"

SERMON: "THE INHERITANCE: RESTORATION"

\*HYMN No. 481 "DAY IS DYING IN THE WEST"

\*BENEDICTION  
 REEFOLD AMEN

\*POSTLUDE "RETROSPECTION" ASHFORD

----- \*CONGREGATION STANDING -----

GOOD FRIDAY BREAKFAST FOR MEN - 6:00 A.M. - YMCA -

J. WALTER HARMON AND KENNETH WEITZEL HAVE TICKETS

- \$1.50 - THE REV. C. KENNETH HALL WILL BE SPEAKER.

GOOD FRIDAY BREAKFAST FOR WOMEN - 7:30 A.M. - YMCA

AUDITORIUM - GUEST SPEAKER: REV. EDGAR JONES FROM

PITTS. THEOLOGICAL SEMINARY. "THE MODERN AND THE

MIRACULOUS" SPECIAL MUSIC BY MRS. PAUL HOBBAUGH,

ORGANIST; YMCA GOLDEN AGE CHORUS; HILL U. P. BELL

CHOIR - \$1.00 RESERVATIONS ARE REQUIRED - CALL BEFORE

YOU ARE DISAPPOINTED AND CANNOT GET TICKETS.

NEW MEMBERS WILL BE RECEIVED ON PALM SUNDAY.



"The Inheritance: Restoration"

Text: John 11:25, Jesus said unto her, "I am the resurrection and the life; he  
26 that believeth in me, though he were dead, yet shall he live.  
And whosoever liveth and believeth in me shall never die.

Scripture: John 11:14-27

We have now come to another very important parts of God's Inheritance for mankind and this was given again through Jesus Christ. In our scripture for this evening Jesus speaking to Martha states something which is utterly foreign to her and has eluded even the smartest minds in the world. What He stated can only be understood and comprehended by someone who is thinking along spiritual lines, whereas most people think in intellectual terms.

But before we expound what He said perhaps we need to backtrack in the chapter and look at what was taking place. In the portion of scripture we read Jesus begins by telling them that His friend Lazarus is dead. The scripture preceeding this tells of Lazarus being sick and word being sent to Jesus about this. He explains in vs 4, that there was a purpose in mind for this illness. In vs 6 almost sounds as though Jesus waited deliberately to be certain that Lazarus would die so that He could perform the feat He had intended. So He informs His disciples that He is going back to Judea and they question His thinking along these lines. In vs 11 He tells them that Lazarus is dead, but they think He is speaking of resting since He uses the term sleeping. They in turn question that since Lazarus is sleeping he is gaining his strength back, and it is at this point that Jesus must tell them frankly and sincerely that Lazarus is not asleep, but He is instead dead.

He explains that because He was not there, they would be able to see the power of God, vs 15. And so He arrives and finds that Lazarus has been dead for 4 days. Somehow or other Martha felt that had Jesus been there her brother would not have died, and she says as much to Him, vs 21,22. She acts like she is half expecting a miracle in vs 22.

Jesus words of reassurance to her are that Lazarus will rise again, vs 23. She answers Him in a rather classical way vs 24, and I am sure that some of it really loses its true meaning in being translated. She probably answered, "Oh sure, he's going to rise again. What do you think I am believing this?"

He is going to rise at the final resurrection if there is one."

It is at this point that we need to look at how the Jews felt and believed about life beyond death. The scriptures in the Old Testament are full of references to their beliefs.

(Illustrations of scriptures about this, Barclay, Daily Study Bible, Jn Vol2,108)  
And so it is at this point that ~~Martha and the others assembled~~ Martha and the others assembled hear the words that were to break forth upon them like a bolt of lightning. This ~~xx~~ particular event took place approximately one month before He was crucified, died and rose Himself from the grave. It is at this point that Jesus stands on the threshold of performing the greatest feat He has ever performed. But it is His words which stand out in this incident. The incident itself although spectacular, is anticlimatic.

He is saying I am that which comes back to life, I am life period. He that sincerely accepts me for what I am, even for all intents and purposes he is dead in his sins, hopelessly lost in life, he is going to live. And whoever is living and being a follower of mine shall never die. He did not mean they would not taste death, but that for them there was life promised and prepared and death was merely a passing from one room to another.

(Illustration of Tokichi Ishii criminal and murderer)

Here is an example of Restoration which takes place through Christ. This is what Jesus was talking about. A once hopeless life is suddenly made hopeful. A once wasted individual is suddenly a worthwhile creature. But it need not always be this dramatic and sudden. It can happen in small ways too where a person realizes that life lived beyond what God would have for us is pointless, ~~and so on~~ It is at this point that perhaps that person is pointed to the Saviour and what He did for mankind. This is what God is saying when He spoke to the Israelites and said, "I will save you, I will redeem you and so on." It is also what Jesus is reiterating when He says, "I am the resurrection and the life." This is <sup>our</sup> ~~God's~~ Inheritance, through the Restoration brought about by Jesus Christ.



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

FIFTH SUNDAY IN LENT APRIL 4, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
BRENDA MARBURGER, RICKY VINROE - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "JESUS, WORD OF GOD INCARNATE" MOZART  
"O DIVINE REDEEMER" GOUNOD

PLEASE REMAIN SILENT DURING ORGAN CHIMES

\*PROCESSIONAL HYMN No. 272 "LOVE DIVINE, ALL LOVES  
EXCELLING"

\*ASCRPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "ETERNAL GOD, HOW OFTEN WE HAVE  
PRAYED FOR THE COMING OF THY KINGDOM, YET WHEN IT HAS  
BOUGHT TO COME THROUGH US WE HAVE SOMETIMES BARRED THE  
WAY; WE HAVE WANTED IT TO COME IN OTHERS, BUT NOT IN OUR  
OWN HEARTS. WE FEEL IT IS WE WHO STAND BETWEEN MAN'S NEED  
AND THEE; BETWEEN OURSELVES AND WHAT WE MIGHT BE; AND WE  
HAVE NO TRUST IN OUR OWN STRENGTH, OR LOYALTY, OR COURAGE.  
O GIVE US POWER TO LIVE THY WILL, AND SEEK THY KINGDOM  
FIRST OF ALL. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: 'O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: LUKE 1: 67-80

HYMN No. 153 "A-LAS! AND DID MY SAVIOUR BLEED"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "MELODY IN G"

STICKLES

ANTHEM: "COULD YE NOT WATCH WITH ME?" HAMBLÉN

SOLO- DICK BARTON

SERMON: "THE INHERITANCE: REDEMPTION"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 462 "JESUS, KEEP ME NEAR THE  
CROSS"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "RIGAUDON" HEGARTY

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
CAROL NOEL TO THE "GLORY OF GOD"

SERVING AS USHERS TODAY ARE \*ALLEN BOTACCHI, JOHN

REDMAN, DAN BOSKO, ROBERT KNAUER, CHARLES PENAR.

MR. & MRS. WILLIAM THOMPSON WILL BE THE GREETERS AT  
THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 273.

NURSERY WILL BE PROVIDED TODAY BY: MRS. ISABEL

HOCKENBERRY, MRS. DRU RENDEL AND SHELLY HOCKENBERRY.

TONIGHT - 6:30 - YOUTH CHOIR REHEARSAL.

TONIGHT - 7-9 - YOUTH FELLOWSHIP MEETING.

MONDAY - 8:45 - VOLLEYBALL

MONDAY - 7:30 - WOMEN'S MARY PRUGH CIRCLE MEETING.

MONDAY - 12:00 P.M. - STEWARDSHIP TASK FORCE MEETING

WED. - 7:30 - LENTEN SERVICE

WED. - RIGHT AFTER LENTEN SERVICE - COUNCIL MEETING.

THURS. - THE NEWLETTER WILL BE PUBLISHED - PLEASE

HAVE ALL MATERIAL IN BY WEDNESDAY.

THURS. - 7:00 - BIBLE STUDY IN THE UNDERCROFT.

FRI. - 6:30 - ARC CLASS - SPAGHETTI DINNER - PRICE

IS \$1.75 - RESERVATIONS DUE TODAY. CONTACT EVELYN

KENNEDY IF YOU ARE INTERESTED IN ATTENDING.

OUR SINCERE SYMPATHY IS EXTENDED TO FAMILY AND FRIENDS

OF MRS. RALPH DREHER (AMELIA) WHO PASSED AWAY THIS

WEEK.

THIS IS THE LAST TIME YOU CAN SIGN UP FOR LILIES

PLEASE CONTACT BEA IN THE OFFICE IF YOU ARE INTERESTED

THE PRICE IS \$3.25.

FAITH TO FAITH PROGRAM WILL BEGIN TUES. APRIL 20 -

DETAILS WILL BE ON THE BULLETIN BOARD.

GOOD FRIDAY BREAKFAST FOR MEN - 6:00 A.M. - YMCA -

J. WALTER HARMON AND KENNETH WEITZEL HAVE TICKETS.

BREAKFAST FOR WOMEN - 7:30 A.M. - YMCA - SPECIAL

MUSIC- SPEAKER- REV. EDGAR R. JONES - RESERVATIONS

MUST BE MADE IN ADVANCE.

"The Inheritance: Redemption"

Ex. 6:6c, I WILL REDEEM U WITH A STRETCHED OUT ARM,  
Scripture: Luke 1:67-80

(Re TEXT)

G say add 2 Inherit deimension of REDEMPTION  
2 Redeem is to purchase bak, 2 recov by pay fee.  
As u in Ex has 2 do G redeem peop from Egyptians  
But we C thru OT G do this & cum 2 NT & morn Scriptue  
Luk giv acct birth Jn Bap & dedic in Temp & read  
prophecy of Zacharias concern child  
Zach guid by H Sp say vs 67-68

This declar thru this birth 1 is 2 cum after,  
G's proms 2 Moses & Isites B4 deliv from Egypts had  
been completely fulfilled  
Wen think this, cannot help B overwhelm by G provis  
2 C this must underst REDEMPTION & wat mean scrip  
REDEMPTION=3 Gr words

1. AGORAZO=buy in market place, like food, cloth, slave  
Sumthing offer 4 sale in market  
In this sense man look at B slave sold under sin  
Kno this better if C how G prom deliv peop  
Wen G say, TEXT=He say purchase release as slav Egypt  
But also kno His proms 2 3rd, 4th gener thoz luv Him  
& no surpr wen Isites B captiv again & again & He  
Redeem wen turn 2 Him  
Cum 2 NT & C G burden 4 mankind great & G must purchas  
Thus Js Xp bought & purchas mankind marketple  
We bot paid 4, & slav 2 sin end wen accpt gift G free

2. EXAGORAZO=Buy out of market, tak & remov from furth  
sale, 2 elimin from B sold again, 1 shot deal no repea  
(Illustration Richard Lion Hearted)

T G did thru sacrif Js Xp,  
Tremend pric pay 4 sin & remov from marketpl of  
thoz who accpt this gift  
3. LUTROO=2 release 4 a price, 2 ransom, redeem, liberate,  
release

Commonly used 2 indicate release of slave  
(Illustration Mother Hen, chicks saved by mother body)  
This good illus wat G do 4 mankind thru suff/deth  
Js Xp

He cover us, & all who cum 2 Him cover by sacrif,  
-- then go out free from sin  
T, is INHERITANCE giv by G in form of REDEMPTION



"The Inheritance: Redemption"

Exodus 6:6c, I WILL REDEEM YOU WITH A STRETCHED OUT ARM, AND WITH GREAT JUDGEMENTS  
Scripture: Luke 1:67-80

(Read Text). God is saying that He is adding to His Inheritance the dimension of redemption. To redeem something is to purchase it back, to recover by paying a fee. Used strictly in the context of the book of Exodus it has to do with the actions taken by God to redeem His people from the Egyptians. But using this ~~promise~~ portion of the 6th verse as a promise and following it through all of the history of the Israelites we come to the Scripture for this morning.

Reading in the Gospel of Luke the account of the birth of John the Baptist and his dedication in the Temple we read the portion which tells of the prophecy of his father Zacharias. ~~Zacharias~~ concerning this child. Zacharias under the guidance of the Holy Spirit says, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people." By this he is declaring that through this birth and the one to follow very shortly, God's promise to Moses and the Israelites long before they were delivered from the Egyptians had been completely fulfilled. Zacharias goes on to say how John will prepare the way of the Lord Jesus thus fulfilling those other portions of prophecy.

Now when we realize what is being given by God and how it all came about in His plan we cannot help but be overwhelmed by the provision of God for mankind. But in order to understand the full implications of Redemption, we need to see just what is meant by it in Scripture.

The word redemption as found in the New Testament is to be found in 3 distinct Greek words. The first word AGORAZO which means to buy in the market place. It has to do with buying something such as food or clothing, or a slave. Something that is offered for sale in the market. Using it in this sense man is looked upon as being a slave sold under sin. We can understand it better if we think of it in the context of how God promised to deliver His people. When He said, "I will redeem you with a stretched out arm," He was saying that He was going to purchase their release as slaves to the Egyptians. But we know that His promises were to be granted to the third and fourth generations of

those who loved Him. And so it is no real surprise that when the Israelites were once again taken into captivity and they turned to God that He delivered them from that bondage as well. But as we come to the New Testament and especially the arrival of Jesus Christ, we see that God's burden for the sins of mankind is still great. In order to bring mankind into a proper relationship with Him, and make it possible that man could be forgiven for his sin, God had to purchase the individual. Thus when we speak of redemption through Jesus Christ we are speaking of being bought in the market place of life. We have been paid for, and our slavery to sin is ended when we accept this gift God has freely given.

The second word for redemption is, "EXAGORAZO", which means "to buy out of the market, to take it and remove it from further sale. To eliminate it from being sold again." This speaks of the finality of this redemption. Meaning that it was a one shot deal, never to be repeated again. ~~ThxxxxJxxxx~~

(Illustration of King Richard the Lion Hearted)

This is what God did for mankind through the sacrifice of His Son Jesus Christ upon the cross. It was a tremendous price to pay to take the commodity of sin ~~xxxxxxkely~~ off the marketplace of the lives of those who accept this gift.

The third word is, ~~xxxxx~~ "LUTROO," which means "to release for a price, to ransom, to redeem, deliver, liberate." This word was used commonly to indicate the release of a slave.

(Illustration of The Mother Hen, & chicks saved by the body of mother)

I believe this is what God ~~xxx~~ did for mankind in the ~~death~~ suffering and death of His Son Jesus Christ. He paid the price and all who come to Him are covered by His sacrifice and go out free, from sin.

This is the Inheritance given to us by God in the form of Redemption.



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

PALM SUNDAY APRIL 11, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
BRENDA MARBURGER, RICKY VINROE - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "HOSANNAH" DuBois  
"THE PALMS" FAURE

\*PROCESSIONAL HYMN No. 135 "ALL GLORY, LAUD, AND HONOR"

\*ASCRPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "O LORD, WHOSE WAY IS PERFECT,  
HELP US, WE PRAY THEE, ALWAYS TO TRUST IN THY GOODNESS;  
THAT, WALKING WITH THEE AND FOLLOWING THEE IN ALL  
SIMPLICITY, WE MAY POSSESS QUIET AND CONTENTED MINDS, AND  
MAY CAST ALL OUR CARE UPON THEE, FOR THY CAREST FOR US;  
FOR THE SAKE OF JESUS CHRIST OUR LORD. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: "O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE HEBREWS 11: 8-16

HYMN No. 138 "WHEN, HIS SALVATION BRINGING"

CALL TO PRAYER

\*PASTOR: THE LORD BE WITH YOU

\*PEOPLE: AND WITH THY SPIRIT

\*PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "ADORATION" WELF

THE RITE OF CONFIRMATION: THE CHARGE: THE VOWS:

\*THE APOSTLES CREED, (CONGREGATION AND CONFIRMANDS)

THE SACRAMENT OF BAPTISM BRAD AMOS

THE CONFIRMATION PRAYER: THE CONFIRMATION

THE RECEPTION OF ADULT MEMBERS

ANTHEM: "HOSANNA" BY HAMBLER - SOLO - MRS. VON MALONEY

MON: "THE INHERITANCE: HOME"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 136 "HOSANNA, LOUD HOSANNA"

\*BENEDICTION AND THREE FOLD AMEN

\*POSTLUDE "FANFARE FOR A FESTIVAL" DILLON

----- \*CONGREGATION STANDING -----

THE PALMS HAVE BEEN PLACED ON THE ALTAR IN MEMORY OF  
MR. & MRS. JOHN J. SWEENEY BY THE ALVIN TAIT FAMILY.  
YOU ARE WELCOME TO HAVE THEM AFTER THE SERVICE - THE  
USHERS WILL PASS THEM OUT.

SERVING AS USHERS TODAY ARE: \*WALLY FEDER, JOHN SNOW,  
MONT MACKINNEY, HERB SHEARER, STEVE VARGO.

DEACON AND MRS. EARL WOGAN WILL REPRESENT COUNCIL AT  
THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: TOM AND JUDY  
MASSART, DORIS ZAVACKY AND LYNNE BOSKO.

THE ATTENDANCE LAST SUNDAY WAS 237.

WE WELCOME THE FOLLOWING PERSONS INTO OUR CHURCH  
FELLOWSHIP TODAY.

BY CONFIRMATION: BRAD AMOS

PATTY BASEHORE	DARRYL MASTER
GREG BOSKO	SHARI MCBRIDE
ROGER DAVIS	BRUCE MCGREGOR
RANDY DELLEN	CHRIS PFABE
SCOTT FENCIL	LORI SHEARER
JUDY FERREE	MARCI SHEPPECK
PAM FRY	STEVE SMITH
JODIE MARTE	PAULA STEPHENSON
	DAVID VENSEL

LETTER OF TRANSFER:

EDWARD H. WALKER

PROFESSION OF FAITH:

MRS. ELLEN MAY GAMBLE  
MRS. ISABEL HOCKENBERRY  
WILLIAM B. HOCKENBERRY  
MRS. LILLIAN KRADEL  
LEWIS KRADEL  
MRS. DORIS WILSON  
CHARLES WILSON  
MRS. GLORIA NAGY

TONIGHT - 7-9 - YOUTH FELLOWSHIP

WE WISH TO THANK THE WOMEN'S FELLOWSHIP FOR THE FLOWERS  
FOR THE CONFIRMANDS TODAY.

TUES. - 8:00 - BASKETBALL.

HOSPITALIZED: MRS. MILDRED BROWN, MRS. RALPH INNETT,  
MRS. HELEN DICKSON, MRS. GRACE RIDDLE

### "The Inheritance: Home"

Texts: Exodus 6:8a, AND I WILL BRING YOU IN UNTO THE LAND CONCERNING WHICH I DID SWEAR TO GIVE IT TO ABRAHAM, TO ISAAC, AND TO JACOB.

Hebrews 11:16, BUT NOW THEY DESIRE A BETTER COUNTRY, THAT IS, AN HEAVENLY: WHEREFORE GOD IS NOT ASHAMED TO BE CALLED THEIR GOD: FOR HE HATH PREPARED FOR THEM A CITY.

Scripture: Hebrews 11:8-16

God promised another unique promise to the Israelites ~~xxxx~~ when He said in the beginning of the 8th verse of the 6th chapter of Exodus, (Read Ex. Text). He was speaking here of an earthly home for them. A place they could call their own. A land they could use to pasture their flocks and livestock. A place in which they could stretch out and grow and expand. A land good for the raising of children as well. This was to be the heritage that God was going to give to the Israelites and it was a portion of the fulfillment of the prophecy He made to Abraham and the others who had come before Moses.

Thus it is that when we read in the very familiar chapter of faith, chapter 11, in the book of Hebrews that the author is pointing out the promises of God as fulfilled through the lives of these people of faith. Among them of course and heading the list is Abraham. What we read as scripture speaks to the faith of this great Patriarch and how he lived to see the inheritance promised from God. But instead of seeing the earthly home promised by God, he instead was able to see the spiritual or heavenly home ~~promised~~ instead. He was looking for a city on earth and instead saw the city in heaven. This is what the author of Hebrews is telling us in the 16th verse, (read this). So once again, something that was thought of in the physical sense, takes on the spiritual quality instead.

The Patriarchs lived as nomads, and they never lived a settled life in a settled land. They were constantly on the move and as a result were strangers in strange lands. The greek word used for them was ~~PARREPI~~ PAREPIDEMOS which was an alien, a stranger living in a strange land. ~~xx~~ A person who had a permanent home somewhere else.

(Illustration of little girl & having a home, but not a house to put it in).

This is the plight of the believer. We have a home and it awaits us. But we cannot move there until God calls us. And so when God calls His children ~~one~~



to that heavenly home, He is merely fulfilling over and over again the promise He made to Moses and the Israelites, "And I will bring you in unto the land concerning which I did swear to give it to Abraham, to Isaac, and to Jacob."

But also involved in this is the vision which Abraham, and Moses had. They could see beyond the promise that God was in control. They were stirred by the idea of new ideas, new areas, new things. They were not content to stop and become stagnant. Their thoughts and ideas were ever fresh and new.

In commercial flying there is a term used and it is, "The point of no return." This simply means that at a certain point in the flight, the aircraft reaches a point where it cannot turn back if there is trouble or problems with the flight. It means that there is not enough fuel to turn back to the original airfield, and so it must either continue on to its ~~destination~~ destination, or land at another field. We who call ourselves Christians must think of life in these terms. We are on a course being steered and led by God. The temptation is always there to stop where we are. To turn back because it is easier. But we must instead realize that with just a little more effort, a little more praying, a little more trust in God, makes realities come true. Our course is plotted and even though we may not know the final point of arrival, we must continue on secure in the promise of God that He is leading us home.

(Illustration of Abraham Lincoln & going home)

Mr. Lincoln had visions and dreams of going back home to Illinois, but instead he went home to be with God. We may look upon this as a tragedy in one sense, yet in another he did indeed go home. And this is what we all need to realize, that God has promised a home for each of us as a part of the Inheritance from Him. It is a home that we cannot inherit here, but it is a home promised at the end of this life. And this should be the joy that rings in our hearts on this day we acclaim as the day in which Christ was acclaimed as the promised one, who have committed our lives to Him that to each of us is the promise from God that He will bring us into that land promised of old.

"The Inheritance: Path"

John 14:6a, I AM THE WAY:  
Ephesians 3:18, 4 THRU HIM WE BOTH HAV ACCESS BY1  
SPRIT UN2 THE FATHER.  
6th vs fam 14 chap Gos Jn 3 definit "I AMS"  
Ea add nu dimen 2 Inherit G 2 mankind  
Hc ays: I AM THE WAY, THE TRUTH, AND THE LIFE  
2 nite, THE WAY & next 2 nites use other 2  
Wen Js say I AM THE WAY, He had somthin def in mind  
Conjunc P think Jew/Gent both 1 in Christ, (Text)  
Here 2 thots same issue  
Wen say WAY as use by Js need underst wat He actu  
Sever words use Way & lk scrip standpoint say  
Here sever NT use word way,  
(Read thez illustrations scrip WAY)  
This context=road, PATH  
modern phrase say, "Sum1 get in way?"  
thus, pers obstruct PATH or WAY,  
So Js say, I WAY, He say, I ROAD, or PATH  
He sinify means get 1 pt 2 another like PATH duz  
early Xpians called Followers of The WAY.  
Liv Bib 4 yng peop call THE WAY  
Now hav determ THE WAY, is actual road or PATH,  
quest? PATH 2 WHERE?  
Ans=Path from Js 2 G  
Js indic purp lif 2 bring peop closer 2 G  
"mad appar latter days minis this 2B end result  
his lif lived among thez peop,  
So at pt in 14th chap Jn, giv last min teach &  
instruct 2 discip & followers  
But also appar 2 Js much teach, instruct fall deaf ear  
He realiz only aft dun sum visib thing nex few day  
o y then undertand messag He try 2 convey  
Suppoz U strang town ask directs,  
Pers say: 1 bloc, trn rt, next lite lef, then rt, etc.  
Soon lost again,  
But if say, Follow Me U get right ther  
This wat Js do 4 us, not only giv directs, but lead us  
as well  
He lead, guid, direct us personally ea day  
He no simply ~~xxxx~~ tell us about Way, He is WAY  
(Thus man Scotland ask directs)  
This wat ea us need 2 know our livs as well  
We seek direcs daily, but also need know direc after  
this lif.  
this can only B settle by tak PATH so free offer  
y Js Xp,  
This 2 is import part our Inherit from G.

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

PREPARATORY SERVICE APRIL 14, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
BRENDA MARBURGER - ACOLYTE

ORDER OF WORSHIP 7:30 P.M.

PRELUDE MUSIC: "FULL MOON" HOLZER  
"LEAD KINDLY LIGHT" PINBUTI  
\*PROCESSIONAL HYMN No. 31 "FATHER, AGAIN IN JESUS' NAME"  
\*ASCRIPTION - CHORAL AMEN  
\*INVOCATION  
SCRIPTURE EPHESIANS 2: 13-22  
EVENING PRAYER AND CHORAL RESPONSE  
OFFERING  
OFFERTORY "OLIVET" BLAKE  
HYMN No. 160 "IN THE HOUR OF TRIAL"  
SERMON: "THE INHERITANCE: PATH"  
\*EXHORTATION OF PREPARATION  
\*CONFESSION OF SIN PAGE 19  
\*ASSURANCE OF PARDON  
\*HYMN No. 303 "COME, YE DISCONSOLATE"  
\*BENEDICTION  
\*THREEFOLD AMEN  
\*POSTLUDE "MARCH FROM 'SAUL'" HANDEL  
- - - - - \*CONGREGATION STANDING - - - - -  
(INDY THURS - 7:30 - HOLY COMMUNION (PEWS)  
RECEPTION FOR NEW MEMBERS AND THE CONGREGATION  
ARE INVITED TO THE UNDERCROFT AFTERWARDS FOR A  
SOCIAL HOUR.  
GOOD  
FRIDAY - 7:30 - SERVICE - HOLY COMMUNION (PEWS)  
EASTER - NO COMMUNION



### "The Inheritance: Path"

Texts: John 14:6a, "I am the way:"

Ephesians 3:18, "For through Him we both have access by one Spirit unto the Father  
In the 6th verse of the very familiar 14th chapter of the Gospel of John, Jesus states three more very definite "I Ams" which each add a new dimension to the Inheritance from God to mankind. He says, "I am the way, the truth, and the life." Tonight we will deal with "The Way," and the next two nights we will deal with the other two words.

When Jesus said He was the way, He had a very definite idea in mind, which He was striving to convey to His followers. And in conjunction with this we read from as our Scripture Paul's letter to the Ephesians, and his thinking along the lines that both Jew and Gentile are one in ~~Christ~~ Christ. He says, (read verse 18). Now here we have two ~~very~~ thoughts which are speaking to the same issue. When we speak of the word Way, as used by Jesus, we need to understand what He is actually saying. There are several ways to use the word "Way" and we need to look at the word from the standpoint of Scripture. So here are a few instances in which the word is used, and these are from the New Testament. The Old Testament uses this word in the same way, but just for our use tonight we will refer to the word as used in the New Testament Church.

(Illustrations of the use of the word, "Way.")

Used in this context then, the word ~~means~~ means a road, or a Path. Do we not in our modern language use the phrase someone got in the way?, thereby using the word in the context of a Path being obstructed? So taking it one step further, when Jesus said, "I am the Way," He was actually saying, "I am the Path, or the road, or the trail." He was signifying that He represented a means of getting from one point to another which is what a Path or a road actually does.

The early Christians <sup>were</sup> ~~called~~ called, "Followers of the Way." A special edition of the Living Bible for young people is entitled, "The Way." Thus we can see that what Jesus was striving to convey has been incorporated into the Church. Now that we have determined that "The Way," is actually a road or a "Path," we obviously must answer the question, "The Path to where?" And of course the

answer is, "The Path from Jesus Christ to God." Jesus indicated quite often in His ministry that His purpose in life was to bring people closer to God. He made it apparant in the latter days of His ministry that this was to be the end result of His life lived among these people. So it is at this point ~~that~~ in the 14th chapter of John that Jesus is giving some last minute teaching and instructions to His disciples and ~~fol~~lowers. But it was also apparent to Jesus that much of His teaching and instructions, had fallen on deaf ears. He realized that only after He had done some very visible things in the next few days, that they would understand the message He wasxtrying to convey.

Suppose you were in a strange town and you needed directions to a certain point in that town. You ask a person standing on a street corner and he tells you, "Take the first street to the right, then at the second light turn left. Follow that street for two blocks, then make another left, and then at the next intersection turn right, and the building is the fourth one on the left hand side o f the street." I am sure that by the time you made the first turn, you would be hopelessly lost in that town, unless of course you wrote the directions down. But suppose the person you ask for directions says to you, "Follow me and I will take you right there." In this particular incident that person who is guiding us is "The Way." This is what Jesus does for us. He not only gives us the exact directions how to get there, but He takes us by the hand and leads us. He walks with us; He guides and directs us personally each day. He does not simply tell us about the way; He is the Way.

(Illustration of man in Scotland told about he,ven when asking directions).

This is what each of us need to know in our lives, as well. We seek directions for our lives daily as we live this life. But we also need to know the directions for our destination after this life. This can only be settled by each one of us in our lives, by taking the Path so freely offered by Jesus Christ.

This too is an important point in our Inheritance from God.



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

MAUNDY THURSDAY                      APRIL 15, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
MARK FRY, MARY DELLEN - ACOLYTES

-----  
ORDER OF WORSHIP - HOLY COMMUNION 7:30 P.M.

PRELUDE MUSIC: "DELIVER ME, O LORD" FAURE  
"PEACE OF EVENING" FOERSTER

\*PROCESSIONAL HYMN No. 221 "MY FAITH LOOKS UP TO THEE"

\*ASCRPTION - CHORAL AMEN

\*INVOCATION

SCRIPTURE JOHN 18: 33-40

EVENING PRAYER AND CHORAL RESPONSE

OFFERING

OFFERTORY "ARIA" SCARLATTI  
"LAMB OF GOD" DECIUS

SERMON: "THE INHERITANCE: TRUTH"

COMMUNION HYMN 145 'TIS MIDNIGHT; AND ON OLIVE'S BROW"

\*COMMUNION SERVICE PAGE 32

EXHORTATION - CONFESSION - ABSOLUTION

EUCCHARISTIC PRAYER

SERAPHIC HYMN

THE INSTITUTION - CHORAL AMEN

AGNUS DEI

HOLY COMMUNION

\*PRAYER OF THANKSGIVING - DOXOLOGY

\*HYMN OF DEDICATION No. 278 "O LOVE THAT WILT NOT LET  
ME GO"

\*BENEDICTION

\*THREEFOLD AMEN

\*POSTLUDE "RESIGNATION" ASHFORD

----- \*CONGREGATION STANDING -----

THE ELDERS AND DEACONS WILL SERVE COMMUNION AND WILL  
ALSO SERVE AS USHERS.

GOOD FRIDAY SERVICE - 7:30 P.M. - HOLY COMMUNION (PEW)

YOU ARE INVITED TO THE UNDERCROFT FOR A FELLOWSHIP HOUR  
WITH OUR NEW MEMBERS OUR HONOR GUESTS. THE CONGREGATION  
INVITED AND ALL THOSE WORSHIPPING WITH US THIS EVENING.

THE RECEPTION IS SPONSORED BY THE WOMEN'S FELLOWSHIP.

WE INVITE ALL CHRISTIANS, REGARDLESS OF DENOMINATION  
TO PARTAKE OF THE LORD'S SUPPER WITH US. PLEASE  
FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S RECORD  
WILL BE ACCURATE. IF VISITORS DESIRE TO RECEIVE  
CREDIT AT THEIR HOME CHURCH, PUT THE NAMES AND ADDRESS  
OF EITHER YOUR PASTOR OR YOUR CHURCH ON THE BACK OF  
THE CARD AND IT WILL BE FORWARDED.

PRAYER: DEAR HEAVENLY FATHER, EASTER BRINGS TO MIND  
THE TENDEREST AND MOST MEANINGFUL ASSOCIATIONS OF  
THE YEAR. IT IS A TIME FOR QUIET REFLECTION. LET  
US THINK OF OUR DEAR ONES WHO HAVE GONE ON BUT WHO  
HAVE NOT LEFT US, WHOM WE WILL MEET AGAIN, AND LET  
US THINK OF JESUS, WHO TELLS US ABOUT THE IMMORTALITY  
OF LIFE. WE THANK THEE FOR ALL THE THOUGHTS WHICH  
EASTER EVOKES. HOW GRATEFUL WE ARE FOR THE FAITH  
TAUGHT US BY JESUS CHRIST OUR LORD, THAT BECAUSE HE  
LIVES, WE SHALL LIVE ALSO, AND THAT SOMEDAY, SOMEWHERE,  
SOMEHOW, WE SHALL MEET OUR LOVED ONES AGAIN AND KNOW  
THEM AND LOVE THEM AND NEVER BE SEPERATED FROM THEM  
ANYMORE. THIS IS THE FAITH OF EASTER DAY, BIND IT  
CLOSELY AND SECURELY TO OUR HEARTS AND THEREBY BRING  
US COMFORT AND PEACE AND JOY IN THE KNOWLEDGE THAT  
LIFE TRIUMPHS OVER DEATH. THROUGH JESUS CHRIST OUR  
LORD. AMEN.

"The Inheritance: Truth"

John 14:6b, I AM THE TRUTH

" 18:38a, PILATE SAITH UNTO HIM, "WHAT IS TRUTH?"

14 Chap Jn Js say, I am Way, Truth, Life

Write I AM THE TRUTH

from this not only tak implic truth, but know He  
 the embodiment of TRUTH

He say in this, All I WILLIS giv by G 2 Mos & Isites  
were being fulfill in Him

It no surprise ther<sup>4</sup> that He tell Pilate this  
 Pilat not sur how 2 handle this case

He knew Jews brot Him 2 B condemn 2 deth, they no  
 Pilate concern Bcuz they say He king do

He knew Jews go 2 any length get rid problems  
 So he want 2 question this man

He asks, vs 33, R U King of Jews?

Js anser vs 34, Do U say, or others tell U?

Vs 35, He say he no Jew

Js tell His kingdom not this world vs 36

Pilate ask again, R U A KING? vs 37a

Js anser vs 37b

Pilate ask WHAT IS TRUTH? vs 38

Pilat know Rom polit system & it not truth, He know  
 lie, steal, cheat, even murder, 2 get ahead

If put our language he say, TRUTH? WHAT THAT? U kid?  
 Look around & C crookedness etc., then talk bout TRU

So natural quest concern TRUTH

We confront by TRUTH as Pilate knew, & as Js knew it

Again, must understand wat Js mean when say TRUTH  
 (OT illustrations of truth)

TRUTH synonymous with G,

NT Gr ALETHEIA & it tied personality, lif Js Xp

2 know TRUTH 2 follows His purp, He say:

"They 2 know truth & truth make free,  
Worship G spirit & truth,  
Spirit of Truth 2 cum after His ascension"

This Holy Spirit, & wat Holy Spirit?

SPIRIT OF GOD, HOLY SPIRIT of God & it TRUTH

(Illustration of Emp & Japanese artist 2 paint bird)

This much lik Js say He was TRUTH

Wen cum 2 Him, accpt Him, we cum 2 TRUTH,

TRUTH sets free from fite & stumble along lif wen  
 try do without Him

This TRUTH G'S Holy Spirit indwell us & we able gro  
 little by little, Bing guided & led by this TRUTH

G's Holy Spirit always spirit of TRUTH 4 never tell  
 u 2 sin, or yield 2 temptation.

Inced, lead us 2 things of TRUTH

Thus we much lik Jap painter & Bgin gradu growth in 2  
 TRUTH, & continu thru lif until G call hom & then we  
 Bcum complet truth. This wat Js say by lif, & sacrif



## "The Inheritance: Truth"

Texts: John 14:6b "I AM THE TRUTH."

John 18:38a, "PILATE SAITH UNTO HIM, 'WHAT IS TRUTH?'"

In the 14th chapter of John Jesus speaking to His disciples told them as we said last night, "I am the way, the truth, and the life." Tonight we are going to look at His statement, "I am the truth." From this statement we can not only take the implication of Truth, but we also come to know for certain that He is the embodiment of Truth. He is saying at this point that all of the "I Wills" spoken and given by God to Moses, the Israelites and all of mankind, were being completely fulfilled in Him. Thus it is no real surprise that as He stood before Pilate, He was able to tell him that He was the fulfillment of Truth.

In this portion of Scripture which we read this evening, Pilate was not quite sure how to treat this case. He knew that the Jews had brought him here for the express purpose of having this man condemned to death, because they were not permitted to take human life. Pilate is concerned about the accusation that this man is a king. He knew that the Jews would go to any lengths to dispose of someone they did not like. So he was willing to question this person to see what He had to say about Himself.

Jesus tells him first of all that He is a king in a different sense than Pilate understood rulers. He was telling him that he was a ruler of a kingdom that is yet to be established.

Pilate being puzzled by all of this asks Him again, "Art thos a king then?" Vs 37 Jesus answers him by restating what Pilate has said, and He adds to this that He was born for this purpose, and for this end He was sent into the world, vs 37 He states that He is to bear witness to the truth, and all who ~~hear His~~ of the truth hear His voice, vs ~~37~~ 37.

To which Pilate asks "What is truth?" ~~This is a question that is not only~~ Pilate was a part of the Roman political system and so he knew that truth was an elusive something within that system. He knew that in order to get ahead, men of all stations within the system, cheated, lied, stole, ~~and~~ and even murdered to get ahead. So he is asking this question in a mocking sort of fashion. If he were to ask it today he would most likely ask, "Truth? What's that? Are you kidding? Look around and see the crookedness, the cheating, lying, stealing and

then you talk to me about truth."

So it is that we see a natural question arise concerning TRUTH. We are confronted by Truth as Pilate knew it, and we are confronted by Truth as Jesus was trying to show it. So in order to answer the question asked by Pilate we need to understand what is really meant by Truth, as Jesus meant it to be interpreted.

In the OT truth is <sup>in Hebrew</sup> EMETH, which meant "stability, reliability," which was in direct contrast to capriciousness. The different writers of the OT saw in the word TRUTH, Almighty God. Here again we need to look at how this was interpreted. (Illustrations of TRUTH).

Thus, TRUTH was synonymous with God, in the OT. In the NT. the Greek word ALETHEIA was represented in the life and personality of Jesus Christ. To show TRUTH to His followers was His purpose. He told them they were to know the TRUTH and the TRUTH would make them free. Jesus also revealed that to truly worship God one needs to worship Him in Spirit and TRUTH. But another dimension <sup>is</sup> He added ~~xxx~~ also found in the very familiar 14th chapter of the Gospel of John. That is the reference He makes to the "Spirit of TRUTH." This Spirit He is speaking of is none other than the Holy Spirit. And what is the Holy Spirit? None other than the Spirit of God. And this Holy Spirit, or the Spirit of God is TRUTH.

(Illustration of Emperor of Japan & artist painting a bird).

This is much like the Truth Jesus said He was. When we come to Him and accept Him, we come to the TRUTH. The TRUTH sets us free from fighting and stumbling along through life, as we do without Him. This TRUTH in the form of God's Holy Spirit indwells us and we are able to grow little by little, being guided and led by this TRUTH. God's Holy Spirit, ~~xxx~~ is always the spirit of TRUTH, for it never tells us to sin, or to yield to temptation. Instead, it leads us

to do the things that are of TRUTH. Thus we are much like the Japanese painter in that we begin by a gradual growth process into this TRUTH, and it continues on all through life, until God calls us home and then we become the completed TRUTH. This is what Jesus was trying to convey by His Words, and by His sacrifice of Himself.



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
GOOD FRIDAY                      APRIL 16, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
BRIAN KENNEDY, ROBIN KNAUER - ACOLYTES

-----  
ORDER OF WORSHIP - HOLY COMMUNION - 7:30

PRELUDE MUSIC: "A REQUIEM"                      CORFE  
                  "O SACRED HEAD"                      HASSLER  
                  "GOLGATHA"                      RICHOLSON

\*PROCESSIONAL HYMN 158 "WHEN I SURVEY THE WONDROUS CROSS"

\*SCRIPTION - CHORAL AMEN

\*INVOCATION                      15-

SCRIPTURE                      JOHN 10: 19-29

EVENING PRAYER AND CHORAL RESPONSE

OFFERING

OFFERTORY: "MADRE! FROM 'SEVEN LAST WORDS!'" HAYDN

ANTHEM: "SORROW, SORROW"                      HAMBLÉN

SERMON: "THE INHERITANCE: BEING"

COMMUNION HYMN                      462

\*COMMUNION SERVICE - PAGE 32

EXHORTATION - CONFESSION - ABSOLUTION

EUCCHARISTIC PRAYER

SERAPHIC HYMN

THE INSTITUTION - CHORAL AMEN

AGNUS DEI

THE HOLY COMMUNION

\*PRAYER OF THANKSGIVING - DOXOLOGY

\*HYMN OF DEDICATION No. 161 "BENEATH THE CROSS OF JESUS"

\*BENEDICTION

\*THREEFOLD AMEN

\*POSTLUDE: "VIA DOLOROSA"                      BATTMANN

----- \*CONGREGATION STANDING -----

THE ELDERS AND DEACONS WILL SERVE COMMUNION AND WILL  
ALSO SERVE AS USHERS.

WE INVITE ALL CHRISTIANS, REGARDLESS OF DENOMINATION  
TO PARTAKE OF THE LORD'S SUPPER WITH US. PLEASE  
FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S  
RECORDS WILL BE ACCURATE.

IF VISITORS DESIRE TO RECEIVE CREDIT AT THEIR HOME  
CHURCH, PUT THE NAME AND ADDRESS OF EITHER YOUR  
PASTOR OR YOUR CHURCH ON THE BACK OF THE CARD AND  
IT WILL BE FORWARDED.

DON'T FORGET OUR SHUT-INS AND SEND THEM A CARD OR  
PAY THEM A VISIT.

\*\*\*\*\*

ONE WONDERS WHY A DAY THAT MEMORIALIZES TORTURE,  
PAIN AND DEATH SHOULD BE CALLED GOOD FRIDAY. THE  
ANSWER, OF COURSE, IS THAT THE GREATEST VALUES OF  
LIFE DO NOT COME OUT OF THE FORTUITOUS AND THE EASY,  
BUT OUT OF THE HARD AND THE DIFFICULT. CHRISTIANITY  
IS NO SWEETLY TEXTURED FAITH BY WHICH ITS ADHERENTS  
ARE CARRIED TO THE SKIES ON FLOWERY BEDS OF EASE.  
IT IS A RIGOROUS FAITH, THE ESSENCE OF WHICH IS FOUND  
THROUGH SELF-DENIAL AND SACRIFICE.

AND THOSE WHO MEET ITS CHALLENGES WILL FIND THAT  
GOOD FRIDAY IS GOOD INDEED, BECAUSE BEHIND THIS  
INSCRUTABLE UNIVERSE, FILLED AS IT IS WITH HARDSHIP  
AND SUFFERING, THERE IS A GOOD GOD, ONE WHO CARES,  
ONE WHO LOVES EVERY ONE OF US. THE BASIS OF THE  
GREAT MESSAGE OF GOOD FRIDAY IS THIS: "GOD SO LOVED  
THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT  
WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT  
HAVE EVERLASTING LIFE."

THIS IS PERHAPS ONE OF THE FEW GREATEST TRUTHS IN  
THE WHOLE WORLD. DESPITE ALL OF THE SUFFERING,  
STRUGGLE, DISAPPOINTMENT AND SORROW IN LIFE, THERE IS  
A GOD WHO CARES, WHO UNDERSTANDS. HE ESTEEMS US SO  
HIGHLY THAT HE GIVES US FREEDOM, AND IN THIS FREEDOM  
WE OFTEN HURT OURSELVES. BUT THEN HE PICKS US UP  
AND LOVINGLY SUPPORTS US IN OUR PAIN AND STRUGGLE.

"The Inheritance: B'ing"  
Texts: John 14:6c, "I AM THE LIFE"  
John 10:18, NO MAN TAKETH IT FROM ME, BUT I LAY IT  
DOWN BY MYSELF. I HAVE POWER TO LAY IT DOWN, AND  
I HAVE POWER TO TAKE IT AGAIN.

No cum 2 last phase 14:6C, I AM THE LIFE  
Here final declar 4 thoz who follo,  
He sed: I AM THE WAY, I AM THE TRUTH, & now I AM LIFE  
this set nu pattern of liv B4 thoz who wud B follos  
2 follo thru 2 logic conclu 1 need lk this nu way.  
If this caus misgivs among us, need C thru eye His fo:  
Am sur listen with astonish & perhap word go o'r he:  
But they misunder Bcuz no pay attent 2 wat He say  
Prior occas He told them (READ JN 10:18)  
Naturally He speak His life,  
If I ask, Wat most precious 2 U, wat wud U say?  
Most wud say, MY LIFE,  
even tho not alway appear so, lif 1 commod we cli:  
Thus wen Js say lay down lif willing, no wonder follo  
verses Jews say He had a demon  
Need 2 underst this not only part G's plan 4 mankin  
But something unique,  
Think suffer, deth Js follo logic sequence events  
Had last meal, garden 2 pray, arrested, trail, executio:  
Nailed 2 cross & simple expedient of punish body  
thru exposur, exhaust, suffocation, abuse, He die  
All tru & actual fact, but need add personal choic:  
Question response innocent man: cum 2 arrest-flight  
He stay, ask who want & turn self over, abhor Pete vi:  
Trial=denials etc; Js no answer, remain silent  
R thez norm reacts innocent person? course not,  
Js no try prov innocence, & this wat unique,  
Our mind cannot comprehend His actions  
Wen read accts crucifix, at pt of deth He do sumthin  
15 Bib vss=gave up spirit, or yield spirit///unique  
& Gr, Heb words mean breathe out, expire=die  
Mt. & Jn use Gr phrase 2 Give over or 2 deliver up  
spirit  
Thus HE DID THIS WILFULLY  
(Illustration soldier lost arm in battle)  
This wat Js did 4 us, gav mor than arm=gav lif  
No 1 took it, no 1 made Him do it,  
He cud hav turn bak & refus 2 do it, but didn't  
He choz 2 die on our Bhalf  
This wat Js meant wen say I AM THE LIFE,  
He told not only deth, but had told of rise from  
dead later time.  
Thus He giv them confid 2 face this lif, & also know-  
ledge lif no end here earth but contin'd Bcuz luv  
of God.



### "The Inheritance: Being"

Texts: John 14:6c, "I am the life."

John 10:18, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

We now come to the last phrase of the 6th verse of the 14th chapter of the Gospel of John. Jesus says, "I AM THE LIFE." Here He is giving the final declaration for those who would follow Him. He has said, "I AM THE WAY," thereby pointing out the path by His ~~life~~ example. Then He said, "I AM THE TRUTH," which pointed toward a new ~~dim~~ dimension of living. But now He says, "I AM THE Life," and this sets a new way of living before those who would be His followers. To follow this through to its logical conclusion one needs to look upon this as a new pattern for living.

Now if we think this causes some misgivings for us, then we need to try to see things through the eyes of those followers to whom Jesus was speaking. I am sure that they listened to His words in utter astonishment, and perhaps His words went right over their heads without even causing second thoughts. But if they were misunderstanding Him, it was because they had not been paying attention to what He had been saying all along. ~~Sometimes before He spoke to~~ ~~them~~ On a prior occasion He had told them something similar to this and we read this as our Scripture for this evening. He said, (read John 10:18). Naturally, He was speaking of His life.

If I were to ask the question, "What is the thing that is the most precious to you?", I am sure that most of us would say, "Our life." Even though it may not always appear so, life is the one commodity that we cling to, and strive to preserve. Thus, when Jesus was making the statement about laying His life down for His sheep, and that He was going to do this willingly, it is no wonder that one of the following verses contains the statement that some of the Jews were convinced that He had a demon.

The thing we need to understand about all of this, is that it was not only a part of God's plan for mankind, and another portion of the Inheritance which is ours. But it was something which was unique. Mostly when we think of the suffering and death of Jesus Christ we think in terms of things taking a logi-

cal sequence of events. He had a Last meal with His disciples, and following this He went out to a garden to pray. It was while He was here that He was betrayed by Judas and delivered to those who saw that He was given a trial. He went through the trial, was condemned and taken out to be executed. He was nailed to a cross and by the simple expedient of punishing the body through exposure, exhaustion, suffocation and abuse, He died. Now these are the actual facts, and all are true with the exception of an addition to the whole scene, and that is ~~was~~ the addition of personal choice.

What would be the natural ~~reaction~~ response to a group of people coming to arrest an innocent man? Flight of course. The resistance to being taken. When they came for Him and He asked them what they wanted, and they replied they had come for Him, What did He do? He admitted who He was and permitted Himself to be taken without a struggle. In fact, when Peter became violent and cut off the ear of one of the men, Jesus healed the man and reprimanded Peter. Thus He permitted Himself to be taken without a struggle.

Then when He went through the trial, He did nothing to prevent His condemnation. When asked questions by Pilate, He remained silent. Do all of these actions sound like the normal reactions of an innocent person? Of course not, but Jesus was not out to prove His innocence. This is what makes all of this unique, for it is a mystery that the mortal mind cannot comprehend.

And when we read the accounts of the crucifixion we read that at the point when He died He did something unique. In 15 other Bible verses, "gave up the spirit," or yielded up the spirit," is used to translate one Hebrew or Greek word which means to "breathe out," or "expire." To die in other words, Mark and Luke use this term. But Matthew and John use a Greek phrase which means to "give over or to deliver up the spirit." Thus, they are stating that He did this wilfully. (Illustration of soldier in France and lost arm).

This is what Jesus did for us. He gave ~~His~~ more than His arm, He gave His life. No one took it from Him, no one made Him do it. He could have freely turned back at any point and chose not to go through with it, but He didn't. He chose to die on our behalf.

(OVER)



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This what Jesus was saying to His followers when He said, "I AM THE LIFE."  
For He not only told them of His death, but He told them of His rising from the  
dead. Thus He was giving them the confidence to face this life, and also the  
knowledge that life need not end here on earth, but may continue through eternity  
because of the love of God.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

EASTER APRIL 18, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. EUGENE STEPHENSON, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
MRS. CYNIDIE SYBERT, YOUTH CHOIR DIRECTOR  
ROBIN KNAUER, BOBBY SHAKELY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE MUSIC: "IN A GARDEN" SOUTHBRIDGE  
"CHRIST IS RISEN" FISCHER  
"I KNOW THAT MY REDEEMER LIVETH" HANDEL

\*THE HYMN OF JOY 167 "CHRIST THE LORD IS RISEN TODAY"

\*THE ASCRIPTION - CHORAL AMEN

\*THE CALL TO WORSHIP

MINISTER: NOW IS CHRIST RISEN FROM THE DEAD, AND  
BECOME THE FIRST FRUITS OF THEM THAT  
SLEPT.

PEOPLE: FOR SINCE BY MAN CAME DEATH, BY MAN CAME  
ALSO THE RESURRECTION OF THE DEAD.

MINISTER: FOR THIS CORRUPTIBLE MUST PUT ON INCOR-  
RUPTION, AND THIS MORTAL MUST PUT ON  
IMMORTALITY.

ALL: O DEATH, WHERE IS THY STING? O GRAVE,  
WHERE IS THY VICTORY?

\*GLORIA PATRI

THE SCRIPTURE STORY LUKE 24: 1-12

THE HYMN OF PRAISE 174 "ALLELUIA! ALLELUIA!"

THE EASTER PRAYER (IN UNISON) "ETERNAL GOD, OUR FATHER,  
WE PRAISE YOU FOR THE JOY THAT COMES INTO OUR HEARTS  
ON THIS EASTER MORN. AS THE RISEN LORD BROUGHT HOPE  
TO THOSE IN SORROW LONG AGO, WE THANK YOU THAT HE CAN  
ALSO BRING NEW HOPE TO US. LIFT US FROM THE DEPTHS OF  
SORROW AND SADNESS, WE PRAY AS WE ARE EVER MINDFUL OF  
HIS VICTORY OVER DEATH. AS YOU HAVE TURNED THE SHADOWS  
OF DEATH INTO RAYS OF MORNING LIGHT, ILLUMINE OUR SPIRITS  
WITH THE HOPE OF LIFE ETERNAL, THROUGH JESUS CHRIST, OUR  
RISEN SAVIOUR AND LORD. AMEN."

THE YOUTH CHOIR ANTHEM "ON WINGS OF LIVING LIGHT" WILSON

\*THE AFFIRMATION OF FAITH

MINISTER: AS OUR SPIRITS HAVE WEAKENED UNDER THE  
PRESSURES OF TEMPTATION AND DOUBT, LET

US REMIND OURSELVES OF THE GREAT BELIEFS OF OUR  
FAITH.

MINISTER AND PEOPLE:

WE BELIEVE IN THE ONE GOD, MAKER AND RULER OF ALL  
THINGS, FATHER OF ALL MEN; THE SOURCE OF ALL GOOD-  
NESS AND BEAUTY, ALL TRUTH AND LOVE.

WE BELIEVE IN THE HOLY SPIRIT, GOD PRESENT WITH US  
FOR GUIDANCE, FOR COMFORT, AND FOR STRENGTH.

WE BELIEVE IN THE FORGIVENESS OF SINS, IN THE LIFE  
OF LOVE AND PRAYER, AND IN GRACE EQUAL TO EVERY NEED.

WE BELIEVE IN THE WORD OF GOD CONTAINED IN THE OLD  
AND THE NEW TESTAMENTS AS THE RULE OF FAITH AND  
PRACTICE FOR OUR LIVES.

WE BELIEVE IN THE CHURCH AS THE FELLOWSHIP FOR  
WORSHIP AND FOR SERVICE OF ALL WHO ARE UNITED TO  
THE LIVING LORD.

WE BELIEVE IN THE FINAL COMING OF THE KINGDOM OF  
GOD, HIS TRIUMPH IN RIGHTEOUSNESS, AND IN THE LIFE  
EVERLASTING. AMEN.

\*THE DOXOLOGY

THE EASTER OFFERING

CHANCEL CHOIR ANTHEM "WHY WEEPEST THOU? HE IS RISEN"

BY HAMBLEN SOLO - MRS. CYNIDIE SYBERT

THE SERMON "THE BEGINNING"

THE SERMON PRAYER AND THE LORD'S PRAYER

\*THE HYMN OF TRIUMPH 165 "THE DAY OF RESURRECTION!"

\*THE BENEDICTION

\*THE THREEFOLD AMEN

\*THE POSTLUDE "WELCOME, HAPPY MORNING" PEERY

----- \*CONGREGATION STANDING -----

SERVING AS USHERS TODAY ARE: \*DON KINGSLEY, DARVL

TAIT, JOHN DREHER, GARY PENAR AND RICHARD MANGEL.

THE ATTENDANCE LAST SUNDAY WAS 294. *TO BE RELEASED*

HOSPITALIZED: MRS. MILDRED BROWN, MRS. GRACE RIDDLE. *CARL*

DEACON AND MRS. CHARLES PENAR WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

\*WE REGRET THAT THIS WILL BE MARILYN STEPHENSON'S LAST

DAY AS ORGANIST. MARILYN HAS BEEN A GOOD AND FAITHFUL

ORGANIST - WE WISH HER WELL IN ANYTHING SHE UNDERTAKES.

MON. - 7:30 - FIDELITY BIBLE CLASS - WILL HOLD A

BAKELESS BAKE SALE

THURS. - 10:30 A.M. - MARY MARTHA CIRCLE WILL MEET AT

THE HOME OF MRS. HELEN SHEPPECK.

TUES. - 8:00 - VOLLEYBALL

*WELCOME VISITORS*



"The Beginning"

Job 14:14, "IF A MAN DIE, SHALL HE LIVE AGAIN?"

Lk 4:5, "WHY SEEK YE THE LIVING AMONG THE DEAD?"

Exegete scripture of women go 2 tomb

Js answer 2 age old quest ask by Job, (read text)

This Bginning, nu lif 4 Blievers

But need 2 ask quest angels asked, in Churches 2day,  
WHY SEEK THE LIVING AMONG THE DEAD?

(Illus Chas. Spurgeon & Ancient Mariner)

Js no aliv 1 day yr, He aliv 2morrow, next week, all yr

This joy 4 Bliever & not just convenience 1nce yr

(Illus man New England, say drunken sailor)

Ask selves, AM I WORTH SAVING?

Cross central in Resurrection & need acknowl daily

cross, & deth 2 ~~xxx~~ our sin thru Xp, & is cannot

say acknowl this, Easter no hav joy it shud

(Illus painting Princes St. Edinburgh)

This is Bginning, but joy giv way 2 old probs 2morrow

(Illus Cruz He lives)

"The Beginning"

Job 14:14a, "IF A MAN DIE, SHALL HE LIVE AGAIN?"

Lk 24:5b, "WHY SEEK YE THE LIVING AMONG THE DEAD?"

Ear. Ap morn 3 wom mad way 2 gard tomb,

lite morn brak 4th rd them, they unawar buty day

pre-occ mission 2 fulfil

Liv ost mean & purps sinc friend, teach put 2 deth

They saw/heal, cure, raise ded, straiten limb ope eyes,

All memors flood mind as approach tomb

Saw bod take ther Fri eve, bu Jew Sabb & no anoint

Thus cam 2day 2 prep bod

Had forgot in haste who ope door, rollstone?

Saw open, rush up look 4 bod, in darkness no see,

go in, discourag, dissapoint & then C 2 men

startl by white clothes, & know no ordinar men

bod dwn, & fritened & men ask quest: Why seek ye the

LIVING AMONG THE DEAD?

Then they tell how He sed wud rise, & they remem

They tell others & they no Bliev,

& Pet want 2 Bliev yet doubt, cum & C 4 self

Luk tell other appears Js in Emmaus, other Gosp same

Here 4 1st time quest long ask answer,

It BEGINNING of livs of hope/untold joy

"dawn nu lif 4 follos Js Xp

Many yr ago Job ask, IF A MAN DIE, SHALL HE LIV AGAIN?

All history pt deth as final, no lif but now it

evident, IF A MAN DIE, HE SHALL LIVE AGAIN

bonds deth brok by Js Xp, victor over grav & we liv 2

But also quest ask angel: Why seek ye the living among

the ded?

It ask in relat Js & tomb, but may B ask Christendom

It has been & perhap will B lethargy set in Church

(Il/ stration Charles Spurgeon & Ancient Mariner)

4 sum peop Xp only cum alive 1nce year

& we need ask quest: Why shu we seek the living

among the dead?

Living Xp is reality every day 4 thoz who Blong 2 Him

He B Aliv 2morrow, next week, 2 months etc.

He not just alive 2day & B forgot til next Easter

or wenever it convenient 4 us 2 think about Him or

remember Him

(Illustration man New England drunken sailor B worth

This wat need B thrust our lif saying

Js Xp mad supr sacrif 4 ea us 2 sav us,

Need ask: AM I WORTH SAVING?

Story Lent, Gd Fri etc, all know & over all loom Cross

It is CROSS make Easter authentic

we know order 2 hav Easter Js must die, but person

noacknowl own cross, & no acknowldeth of sin lif

cannot know Joy Easter

(Illus painting Scot: Cruz He l.

### "The Beginning"

Texts: Job 14:14a, "IF A MAN DIE, SHALL HE LIVE AGAIN?"

Luke 24:5b, "WHY SEEK YE THE LIVING AMONG THE DEAD?"

Early one April morning, when it was not yet daylight, three women made their way to a garden tomb. As the ~~spring~~ <sup>light</sup> morning began to break around them, they were ~~unaware of~~ completely unaware of the beauty of the day, for they were pre-occupied with the mission they had come to fulfill. Their lives had lost the ~~bright meaning they had~~ purpose and meaning they had up until a few days ago. It still did not seem possible that their beloved friend and teacher had been so cruelly put to death. They had seen Him minister ~~to~~ the most common beggar. He had touched eyes and ears. He had mended broken limbs, straightened ~~crooked~~ legs and arms. He had healed broken hearts by giving His calm reassurance to those burdened down with care. All of these sad memories flooded their minds as they approached the hillside tomb in which His remains had been placed. They had witnessed His body being taken there on Friday evening and because of the Jewish Sabbath were not permitted to anoint the body for burial. Thus they felt that at least they could come and give His body the proper preparation ~~for~~ which they could not perform the other evening.

In their haste to go to the garden at the first light of dawn, they had neglected to remember that they had to contend with a huge stone placed against the entrance to the grave. But as the tomb now appeared in their view they saw with a sudden shock that the stone was rolled away from the entrance. Naturally, they rushed to the tomb, expecting they knew not what, but hoping that the body was still there undisturbed. But as their eyes grew accustomed to the darkness within, they could readily see that the body was not there. As they stood there puzzled and discouraged at this unexpected turn of events they were suddenly startled by the appearance of two strange men. They knew that these were not ordinary men for their clothing had a dazzling quality about it. Being severely frightened they could only show their fear and bow down before them. At this point the men speak to them and ask the question, "Why seek ye the living among the dead?" Then they remind the women of what their friend had told them on



previous occasions when He had talked to them and instructed them. Here the reality dawned upon them that what He had said at those times now made sense. So they returned to the ~~other~~ eleven disciples and the other interested followers of Jesus, but their story was not believed. And Peter wanting to believe what he had heard, and yet doubting that it could be true, runs to the tomb to see for himself. Other versions of this incident tell of Jesus meeting the women in the garden and of His appearances to His followers. Luke tells of several disciples meeting Him on the road to Emmaus.

Here for the first time questions that had been asked long ago were now being answered. It was "The Beginning" of lives of hope and untold joy. It was ~~EXHIBIT~~ the dawn of new life and living for the followers of Jesus Christ.

Many long years before, God's faithful servant Job had asked the question asked by countless others before him, "If a man die, shall he live again?" Shall he live again indeed. All of history had pointed to death as being the final settler of all accounts. Life for all of those prior to ~~this~~ this event had been one of sadness at the parting of relatives and friends in death. But it was now evident that "If a man die, he shall live again." The bonds of death had been broken and Jesus Christ was the victor over the grave, and because of this the followers and believers in Him could live eternally as well.

But there was also a ~~question~~ question asked by the angels and the question was, "Why see ye the ~~dead among the living?~~ living among the dead?" This question was asked in relation to Jesus Christ in the tomb. But it may well be asked in all circles of Christendom today. It always has been and probably always will be that in the Christian Church a certain lethargy has set in.

(Illustration of Spurgeon and the Ancient Mariner)

For some people Christ only comes alive once a year. And so we need to ask the question, "Why should we seek the living among the dead?" The Living Christ is a reality every day for those who belong to Him. He will be alive tomorrow, and next week, and 2 months from now. He is not just alive today and to be forgotten until next Easter or whenever it is convenient for us to think about Him or remember Him,

(Illustration of man in New England rescuing drunken sailor, & B worth Saving)

This is what needs to be the thrust of our life. Jesus Christ made the supreme sacrifice for each of us, to save us. The question needs to be asked, "Am I worth saving?" We all know the story of Lent and Good Friday and Easter. Over all of it looms the cross, for it is the cross that makes Easter authentic, for we know that in order to have Easter a death had to take place. But the person who does not acknowledge his own cross in life, and who does not acknowledge the death of sin in his life through Christ, cannot really know the joy of Easter.

(Illustration Art Stor Princes Street, Edinburgh, backslider, little boy & picture of Crucifixion of Jesus Christ).

That is the secret of today. That is the joy <sup>which</sup> ~~that~~ should be in each of our hearts and lives.

(Just Because He Lives)



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
FIRST SUNDAY AFTER EASTER      APRIL 25, 1976  
THE REV. RALPH C. LINI, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
ROBIN KNAUER, BOBBY SHAKELY - ACOLYTES

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ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "FANTASIA IN G MINOR" J. S. BACH  
PLEASE REMAIN SILENT DURING ORGAN CHIMES  
\*PROCESSIONAL HYMN No. 7 "REJOICE, YE PURE IN HEART"  
\*ASCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (IN UNISON) "O LORD, WHOSE WAY IS PERFECT,  
HELP US, WE PRAY THEE, ALWAYS TO TRUST IN THY GOODNESS;  
THAT, WALKING WITH THEE AND FOLLOWING THEE IN ALL  
SIMPLICITY, WE MAY POSSESS QUIET AND CONTENTED MINDS,  
AND MAY CAST ALL OUR CARE UPON THEE, FOR THY CAREST  
FOR US; FOR THE SAKE OF JESUS CHRIST OUR LORD. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: "O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: GENESIS 8: 15-22  
HYMN No. 319 "O FOR A CLOSER WALK WITH GOD"  
\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY: "TRIO IN E FLAT" J. RHEINBERGER  
ANTHEM: "I WALKED TODAY WHERE JESUS WALKED" O'HARA  
SOLO - VON MALONEY  
SERMON: "3 P'S IN A P.O.D." I. PLACE  
PRAYER AND LORD'S PRAYER  
HYMN OF DEDICATION No. 318 "NEARER, MY GOD, TO THEE"

\*BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE "MARCH" F. PETERS

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\*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. WILLIAM ZAVACKY, JR. IN MEMORY OF DORIS'  
"MOTHER"

SERVING AS USHERS TODAY ARE: \*ALVIN TAIT, ROBERT  
STEWART, JAMES McCLYMONDS, MIKE NAZARUK AND GOTTLIEB  
KRADEL.

DEACON AND MRS. JOHN REDMAN WILL REPRESENT COUNCIL  
AT THE DOOR TODAY.

NURSERY IS PROVIDED TODAY BY: MRS. BONNIE VENSEL,  
LORI SHEARER AND ELLEN MASTER.

TONIGHT - 6:30 - YOUTH CHOIR PRACTICE.

WED. - 7:30 - PENN WEST CONFERENCE FIELD TEST TASK  
FORCE MEETING. ALL THOSE ASKED - PLEASE ATTEND IF  
POSSIBLE.

HOSPITALIZED: GRACE RIDDLE, JOHN SNOW, CARL HOLLEFREUND,  
HELEN HOLLEFREUND. Mrs. Harvey Campbell

THE ATTENDANCE LAST SUNDAY WAS 290.

VACATION BIBLE SCHOOL MEETING FOR ALL TEACHERS, HELPERS,  
AND INTERESTED PERSONS, TONIGHT AT 7:30 P.M. WE WILL  
GO OVER MATERIAL AND MAKE PLANS FOR THE VACATION  
BIBLE SCHOOL. IMPORTANT THAT THOSE INVOLVED ATTEND.

OUR YOUTH ON RETREAT THIS WEEKEND.

WOMEN'S COMMISSION OF FELLOWSHIP OF CHURCHES WILL HAVE  
A LUNCHEON MAY 8 AT 12:00 NOON. PEG McCLYMONDS AND  
KATHRYNE BANCROFT HAVE TICKETS - \$2.50. THE THEME  
BICENTENNIAL OUR HERITAGE TODAY, YESTERDAY, AND  
TOMORROW."

APR. 27 - 8:00 - "FAITH TO FAITH" PROGRAM - ST. MICHAEL'S  
SPEAKERS: REV. WILLIAM HUFFORD - FIRST METHODIST AND  
REV. ARTHUR GARBIN - ST. MICHAEL'S CATHOLIC CHURCH.

WE WELCOME MRS. KAY MORRIS, OUR NEW ORGANIST, WHO IS  
WITH US TODAY.

FOUR MEMBERS OF THE CONFIRMATION CLASS DID NOT PICK  
UP THEIR "TEENAGERS PRAY" BOOKLET - GIFT FROM THE  
CHURCH. PLEASE CONTACT BEA IN THE OFFICE AND IT  
WILL BE GIVEN TO YOU.

THE CONFIRMATION PICTURE PROOFS ARE IN THE OFFICE  
IF YOU WOULD LIKE TO ORDER A PICTURE, COME INTO THE  
OFFICE THIS MORNING AND WE WILL BE GLAD TO ORDER ONE.

"3 - P's In A Pod" 1; Place  
Gen 8:20, & NOAH BILDED AN ALTAR UN2 THE LORD; & TOOK  
OF EVERY CLEAN BEAST, AND OF EVERY CLEAN FOWL, & OFF-  
ERED BURNT OFFERINGS ON THE ALTAR.

Scrip: Gen. 8:15-22

Explain April newslet & articl on Altars etc,

3 1day,educat serms, "Like 3 - P's In A Pod"

2day= Place, next=Profession, next= Purpose

Scripbtell Noah cum out of ark,

(story preacher & man answer about smell of ark)

After cam out He bilt altar, READ TEXT

1st record formal worsh OT, Cain, Abel but offers onl  
Noah Gly man, & so sacrif in thanks 2 G

12 chap Deut, Exegete 1-7, 5 is Text vs

Thus formal worsh Bgin B estab,

G tell set asid PLACE 4 this, out of ord, a sanctu  
free other G's & prop worship

NT chang this Sacrif & offs 2 Lord'S Supper

Constantine chang this & Church ~~change~~ Change

Luther/Zwing change back & denoms mak nu use altar

But gradual denoms Bcum pietistic, & prayer confess

tak place individ cum 2 ~~altars~~ G personal & it cong

Then worship Bcum, sober, sedate, formal, stiff, solemn

Congreg act lik spectators & only clergy do anything

But G say 2 Isites Deut 12:7, (READ THIS VERSE)

& He never rescind this, Js Xp say= Spirit & Truth

2 B Spiritual, but dun right Spirit=Joy, rejoice, glad-  
ness, thanksgiving & mak joyful noise

If look wat Worsh do our livs, must ask quest= Why Wor  
rship? This wat we do eternity & must prep 4 it

Much lik symph orchest tun up mak noise & all involv

This how we need cum 2 worsh=expectantly.

Loc 4 sumthing & get it, cum 2 particip & do it

This way will enter worsh & sing, pray, praise & B part

Worsh shud evok respons from us 1 way or other

This shud B dun in serv in which resolv alter/chang

livs or living, or mesag shud mak us think day/week

This wat PLACE all about, we here worsh G, & sanctu 4 it

Early Church in Acts 2:43 describe as stand in AWE,

We shud stand in AWE & expect Xp can & will trans-  
form lives in this servide & congregation

Yet how often we do this? Sam old liturgy, prayers,

long winded sermon that keep me from lunch,

& speak of lunch wat will I eat?

This how many affected by worsh & nothing happen.

My ch's no yng peop commit lif 2 Xpian serv yrs

any Ch never see 1 soul set on fire 4 Lord,

Yet this suppos 2 happen all church, & wrong if not  
(Illus wat wrong Mrs. Craig)

She stood Awe of G at Place G ordain 4 her

This Place our ALTAR & we shud B AWE, & THIS 1st P=POW



### "3 - P's In A Pod"

#### 1. Place

Text: Genesis 8:20, And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Those of you who read your April Newsletter you will recall there was an article in there that stated that we would have several sermons to explain the use of the altar. There have been some questions asked by members as to why we do certain things, why we have done certain things, and I think these questions need to be answered. So for the next three weeks we are going to try to answer these questions. I have said before that sermons are not only to be inspirational, but they are to be educational as well. So therefore, we will have for the next three weeks, three educational sermons dealing with this subject. I have entitled this series, "3 - P's In A Pod." These three sermons will begin each one with the letter "P". Today's sermon is, "Place," next week will be, "Profession," and the following week will be, "Purpose."

So as we think about this we perhaps ask some questions in our minds, "Just what are we speaking about?" For our scripture for this morning we read about Noah being called forth from the ark by God. He was called to come out along with his family and to bring the animals as well.

A preacher was preaching on this calling forth by God and a man in the congregation spoke up and said, "Preacher, I have heard many men speak about this subject, but I have never heard one tell about the messy conditions which must have prevailed upon that ark after the 40 days or so. With all of those animals it must have smelled pretty badly." The preacher answered, "You're absolutely right mister, the conditions were pretty bad. But, you must remember, that ark was the best thing afloat at that time."

And I think when we look at this story we see what took place in Noah's life. We see that the first thing he did when he came forth from that ark, was, "Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."

It is at this point then that we see the first formal worship recorded in Scripture. We know that Cain and Abel brought their offerings to the Lord. But Noah builded an altar. That meant he set something aside on which to worship God and which he could come to, and bring his family to, to confront



God. But when we turn to other portions of Scripture, we see that this has come expanded and has grown, and has flourished and God has ordained it. For instance, if you want to turn to the 12th chapter of Deuteronomy with me, there is in this chapter set forth what God wanted for worship. This begins in the first verse and we will cover the first seven verses.

This read: "These are the statutes and judgements, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth."

God is setting forth now, rules and regulations for this worship of Him.

He says, "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:"

They are to abolish all the pagan religions and anything that is foreign to the worship of Almighty God. They are to throw all of this from their midst.

"And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place."

There are to be no foreign gods present. All of these things are to be thrown out and cast aside. But then He says: "Ye shall not do so unto the Lord your God." In other words, they are to throw out these other gods, but they are to hang onto Almighty God, and not throw Him out as well.

And then He appointed a "Place" where they are to do this: "But unto the place which the Lord your God shall choose out of all the tribes to put His name there, even unto His habitation shall ye seek, and there thou shalt come."

He is saying there is to be a "Place." And He is going to tell them where this "Place" is. This is where they are to come and worship Him. And He

tells them: "And there you shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks."

This is how to worship God. They are to bring their gifts into His presence, and they are to share these with God. So we see here then, that worship has been established. That there is a "Place" which would come forth in which they were to meet God and come and worship Him. This evolved down



through the years to the advent of Jesus Christ. Through His life, His death, and His resurrection from the grave, the altar changed from a place upon which to offer burnt offerings, to a place where we observe the Lord's Supper. Thus the altar is not a place for sacrifices, but for the observance of the Lord's Supper.

This the altar remained in history for several hundred years of the early Church up to the time when Constantine was made Emperor of the Roman Empire. When this took place Constantine decided that the persecutions of the Christians had to cease. So he declared that the Roman Empire would now be the "Holy Roman Empire." This meant that for the first time Christianity was a state religion. Everyone in the Empire was now a Christian. Thus, thousands who were pagans and heathens one day, now found themselves Christians the next, and they did not have to do or know one thing to become a Christian. The way the early church grew was on a one to one basis. One person told another of Jesus Christ and led that person to accept Him. Thus people were brought into the church who knew what Christianity was all about. But now all of this had been circumvented by the Emperor.

The Church was now put in the hands of the clergy. In the Roman Catholic Church, which is what the Church was, the hierarchy had control. The people were merely spectators at whatever services took place. Many of them, and most of them didn't know what it was to know Christ. This is what came down through history until the time of Martin Luther. He was inspired by God to change this and he set forth what we know today as Protestantism, and founded what we know as the Lutheran church. It was back to the simple routine of bringing people into the church, witnessing to them, letting them come to the altar and worship God, and not having them look to someone else to bring salvation to them. But sharing the salvation through Christ. And stayed this way for years until today where many churches and denominations are back to the legalistic, pietistic ritualism that was inherent in the



Jewish law. Where we follow a certain procedure or ritual in the church service and this is the worship of God, and if we deviate from it we are wrong. But you see, it was never meant to be this way. If we look at the 7th verse of the 12th chapter of the book of Deuteronomy, God goes on to tell what worship should be. He says, "And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee."

He said, "When you come into this PLACE," He didn't mean they were to eat in the sanctuary, but they were to have fellowship together. They were to join in fellowship meals and have fellowship as a congregation together. They were to come into the sanctuary and they were to rejoice. Not to be in a dead service, but to be in something that was alive. Something that had meaning and purpose and was vital. We look at the words of Jesus Christ and He said the worship of God was to be done in Spirit and in Truth. The word Spirit not only meant the Holy Spirit of God, but the spirit of the occasion.

That it should become a joyful, worshipful experience. Worship should be something that lifts our lives and our hearts. We should feel something on Sunday morning. We should be a part of it and feel that we are not merely spectators sitting back and watching a clergyman perform before them each and every Sunday morning. And then gauging whether he has a good talk or a bad talk. Or whether he prays nicely this Sunday and he doesn't pray nicely next Sunday. It is something where the prayers are a part of us that we enter into them. That the liturgy is a part of us. That we rejoice in all of this and that it becomes something filled with life and not death.

I think when we look at it in this light we see again what the early church was. Because in the 2nd chapter of Acts and the 43rd verse we read that the early church "Stood in awe." The people were awed. And why were they awed? Because they saw 3000 people added to the church that day. It was something that was an experience for them. It became a joy and it became part of their life. So when God says He is going to set a place for our altar, He is saying that it should be a "Place" where we come nappily. A "Place where



we come expectantly. And a "Place" where we participate in the worship. Too many people have this twisted and turned around. There are many, many churches today that can claim the dubious distinction of not having one young person go forth in 50 years or more for Christian service. There are many churches that have never seen a person come alive through Jesus Christ in the worship service. There are churches that have never seen people come forth to accept Jesus Christ into their lives and into their hearts. And it is because we have gotten things twisted around and we have said, "Well, we don't do those things in our church." We sit in the pew, we come if we feel like it, we pray if we feel like it, we sing if we feel like it, and we just do what we want to do and when we are done we go home until next Sunday morning. But you know there are people who are otherwise. I read an interesting illustration I would like to share with you this morning. It was written by an editor in Nashville. This paper carried this story of Mrs. Lila Craig. This is how it was written.

Mrs. Lila Craig has not missed attending church in 1,040 Sundays although she is in her eighties. It makes one wonder, what's the matter with Mrs. Craig? Doesn't it ever rain or snow in her town on Sunday? Doesn't she ever have unexpected company? How is it that she never goes anywhere on Saturday night so that she's too tired to attend the worship service the next morning? Doesn't she ever beg off to attend picnics and family reunions, or have headaches, colds, nervous spells, or tired feelings? Doesn't she ever oversleep or need time to read her Sunday newspaper? Hasn't she ever become angry with the minister, or had her feelings hurt by someone and felt justified in staying home to hear a good sermon on the radio or TV? What is the matter with Mrs. Craig anyway?

The man who copied this article for others to see added his comments to it and said: Of course the article was written with tongue in cheek to emphasize the many excuses we can dream up for not assembling with God's people for worship and fellowship. I read some interesting statistics indicating that 10% of the people whose names are on the church rolls don't put in an appearance all year, and that 40% of those who do attend never contribute to the work of the Lord. Furthermore, 60% don't go to the evening service, 70% won't give to missions, and about the same number refuse to participate in any type of church activity. I suppose if some of these people should read this article, they'd exclaim in surprise, "WHAT GIVES WITH MRS. CRAIG?"

I think that what gives with Mrs. Craig is the point that many, many people are missing. That is, that worship is an experience, that worship is something we do in joy and gladness. We do not have to follow a set pattern



week after week, after week. And if we deviate from that pattern no one should get "up tight" or upset about it. I believe we need more Mrs. Criags in our churches today. We need people who really come to worship God. We need people who have prepared themselves for worship before they came to the church. We need people who <sup>COME</sup> ~~have~~ from their homes who have prayed that the service will be meaningful to them. People who have prayed that the preacher can give a good performance if this is what they expect. People who have prayed that they can enter that service and that they can leave that service moved and willing, and wanting to do something in their lives to come closer to God. This then is the "Place where we worship God. It is here that we have our altar. It is here that we should come expectantly each Sunday morning. And then go forth and live different lives because of being with God.

Prayer: Our Gracious heavenly Father, we thank you that you have set forth worship in your Word, that we know there is a way to do it. We can come in many ways and we should not feel there is only one way to do it. We should not get upset about the way we worship. But we also know we should worship reverently and worshipfully in your House. That we should be a part of the church you have set forth. Father, grant this day that we may go forth renewed in body, soul and spirit. Let us see our lives as they really are that we may take note of how we worship God. We ask these things in the name of your Son, who taught us to pray, The Lord's Prayer. Amen.



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
THIRD SUNDAY IN EASTERTIDE MAY 2, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
MARCIA MCBRIDE, JEFF HOCKENBERRY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "ANDANTE RELIGIOSO" ROWLEY  
PLEASE REMAIN SILENT DURING ORGAN CHIMES  
\*PROCESSIONAL HYMN No. 176 "CROWN HIM WITH MANY CROWNS"  
\*ASCRPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (IN UNISON) "O GOD, WHO MAKEST THYSELF KNOWN  
IN THE STILLNESS; LET US FEEL THY PRESENCE IN THIS SACRED  
PLACE; MAKE US TO BE OF THE COMPANY OF BRAVE SAINTS WHO  
HAVE WORSHIPPED HERE IN SPIRIT AND IN TRUTH; THROUGH THE  
VOICES OF MEN AND THE INSTRUMENTS OF PRAISE GIVE US TO  
LIFT OUR HEART TO THEE; AND SO, O LORD, PURIFY OUR LIVES  
THAT, GOING FORTH INTO THE WORLD, WE MAY GO IN THY  
STRENGTH AND IN THY LOVE; THROUGH JESUS CHRIST OUR LORD.  
AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: ROMANS 10: 1-13  
HYMN No. 213 "O LORD, TURN NOT THY FACE AWAY"  
\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY: "I CALL TO THEE, LORD JESUS CHRIST" BACH  
ANTHEM: "THOU WILT KEEP HIM IN PERFECT PEACE" WILLIAMS  
SERMON: "3 - P's IN A P.O.D."  
2. PROFESSION

PRAYER AND LORD'S PRAYER  
\*HYMN OF DEDICATION No. 211 "O JESUS, THOU ART STANDING"  
\*BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE "ST. ANTHONY CHORALE" HAYDN-BRAHMS  
----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MRS. GRACE RIDDLE IN MEMORY OF "HUSBAND" MR. HAROLD  
K. RIDDLE  
SERVING AS USHERS TODAY ARE: \*ALLEN BOTACCHI, JOHN  
REDMAN, DAN BOSKO, ROBERT KNAUER, CHARLES PENAR.  
NURSERY WILL BE PROVIDED TODAY BY: BETTY PFABE,  
LINDA PFABE AND LAUREL STAUFFER.  
DEACON AND MRS. STEVE VARGO WILL REPRESENT COUNCIL AT  
THE DOOR TODAY.  
THE ATTENDANCE LAST SUNDAY WAS 196.  
HOSPITALIZED: MRS. HELEN HOLLEFREUND, MR. CARL  
HOLLEFREUND.  
MONDAY - 7:30 - WOMEN'S MARY PRUGH CIRCLE MEETING.  
MONDAY - 7:00 - SPECIAL MEETING FOR ALL THOSE THAT  
WERE GIVEN INFORMATION SHEETS LAST SUNDAY OR HAD THEM  
MAILED OUT TO INDIVIDUALS - FROM THE LONG RANGE PLAN-  
NING COMMITTEE.  
WED. - 7:30 - COUNCIL MEETING  
NEXT SUNDAY WILL BE THE SPECIAL COLLECTION FOR FESTIVAL  
OF THE CHRISTIAN HOME (GREENVILLE - MOTHER'S DAY OFF.)  
SPECIAL ENVELOPES WILL BE INCLUDED IN YOUR NEWSLETTER.  
PLEASE HAVE ALL INFORMATION IN FOR THE NEWSLETTER BY  
WEDNESDAY.  
WE ARE IN NEED OF NURSERY VOLUNTEERS. IF YOU COULD  
POSSIBLY HELP OUT 1 SUNDAY EVERY COUPLE OF MONTHS -  
PLEASE LEAVE MRS. DORIS ZAVACKY KNOW (COORDINATOR),  
OR YOU CAN LEAVE YOUR NAME IN THE OFFICE.  
-----  
I WOULD LIKE TO THANK THE FRIENDS OF ST. PAUL'S UCC  
FOR THEIR KIND EXPRESSION OF SYMPATHY AND FOR THE  
CARDS THAT WERE SENT FROM THE CONGREGATION DURING  
THE RECENT DEATH OF MY "MOTHER"  
-----  
--WILLIAM ZAVACKY, SR.  
MRS. GRACE RIDDLE WOULD LIKE TO THANK EVERYONE FOR  
THEIR CARDS AND PRAYERS DURING HER RECENT STAY IN  
THE HOSPITAL.

CONFIRMATION PICTURES CAN BE OBTAINED IN  
OFFICE

3 - P's In A Pod" Profession

Rom 10:9-10, ~~4 IF U XXXXX TELL OTHERS THAT JS XP IS UR LORD, & BLIEV IN UR OWN HART THAT G RAISED HIM FROM THE DED, U WILL B SAVED. 4 IT IS BY BLIEVING IN HIS HART THAT A MAN BCOMES RITE WITH G: & WITH HIS MOUTH HE TELLS OTHERS OF HIS FAITH, CONFIRMING HIS SALVATION~~

Ref 2 last week = Place, 2day=Profession=Blief  
Script=P speak Jew & Gent, Jew observ law but import thing=LORDSHIP Js Xp, tru answer hart/mouth vs 8-10 (Illus Lawyer, minister & resurrection Js Xp.)  
Head faith & not hart/prob with peop want do mor 4 it  
But G say NO=just acpt free gift no mor  
2 satisfy desir do mor, other thing is MOUTH  
(Illus Schofield physician & school acceptance)  
tak both, hart/mouth

Thus altar calls & ask peop mak commit  
accept in pew with hart/cum 4ward make publicxstand  
This outward profess  
sum peop tak offence get uptite/threatened, no need  
" say I DID THAT, this OK & good,  
" " " " & no did,  
say Blong Js Xp & lik unblievers=drunk, swear, dirty story, cheat, adultery etc.  
G call liars

Altar calls mak poss pers acpt Xp if H Sp tell 2 do  
2 mak commit is 2 ope lif 2 lif grtest exper  
I cud tell U peop do this aft many yrs ch member  
Lives chang, Bcuz never knew wat all about,  
I kno this Bcuz happen 2 me & I thot was Xpian  
Ther4 I want 2 shar with U wat can mean 2 U too  
Yet peop want fite me Bcuz of it

So if hav altar call & U made commit, no cum 4ward  
I if not sur wher U stand salv wise, answer G call  
Other reasons 4 cum 4ward=baksliders, probs family,  
husband, wife, children, sickness etc.

Need 2 open Altar 2 them & minist speak 2 them  
No need 2B embarrass no1 know reason cum 4ward  
Cum during sing last hymn & we counsel

Any given service peop no know the Lord,  
& need giv opp2 mak commit

Ther4 time 2 time will hav altar call  
If hav questions concern this talk 2 me, or call me &  
I will answer questions

Next week Purpose all this  
If hav needs 2day, cum 4ward & I will counsel



This is what Paul was saying. That we do have this problem with our heads and we have a problem with our hearts as well. For you see, God has given us a mind and an intellect to use as well. We do use our minds to think and to reason. But many times our head gets in the road of the heart. Because when we are speaking of something like salvation, we are speaking of something that is accepted by faith. It is accepted not with our heads, but with our hearts. This is what Paul was trying to say. But in this regard we need to look at this in another light for Paul adds something to this. Paul was saying we need the mouth as well.

Dr. A. T. Schofield the noted English physician of yesteryear, not to be confused with the Scofield of Biblical scholar fame, tells of how at the age of 15 he was sent to a boarding school in Wales. He arrived in the evening and was shown to his room. He met his new roommate and the first thing the roommate asked was, "Are you a Christian?" Schofield answered no. The boy asked, "Why not? Don't you want to be one?" Schofield replied that it was not a matter of wanting to be one, but it was a matter of being unable to accept it. He had been raised in a religious home and his parents had tried to share Christianity with him, but he could not accept Christ as his saviour and so their words all went in one ear and out the other. Much like many 15 year old boys. His roommate told him he was going to a prayer meeting that night, and he was going to pray for Schofield. Later that night the boy came back to the room, crawled into bed and very shortly was sound asleep. But Schofield could not sleep. He tossed and turned and kept wondering why he could not sleep. But something seemed to be telling him that he had to do something. Finally a voice spoke to him and told him, "You have to believe." So he said, "Well, if that is what I have to do to get some sleep, I will do it." So he got out of bed, and down on his knees as he said, "God, if you are trying to tell me what I think you are trying to tell me, I accept Christ as my Saviour," and he got back in bed and fell sound asleep. The next morning the schoolmaster came to the room and introduced himself. He said, "I understand you are not a Christian. We try to have all of our boys at this school become Christians. We are praying for you." Schofield answered, "I am a Christian." The schoolmaster replied, "But you told your roommate last night you were not a Christian. When did you become one?" Schofield answered, "About 2 o'clock this morning." The schoolmaster said, "Suppose you tell me about it." So Schofield related what had taken place and in later life he realized he was fulfilling at that time what Paul had written in this chapter to the Romans. That it is not only with the heart that we accept, but with the mouth as well.

So what Paul says in the 9th and 10th verses is for each of us: "For if you tell others that Jesus Christ is your Lord, and believe in your own heart that God has raised Him from the dead, you will be saved. For it is by believing in his heart that a man becomes right with God; and with his mouth he tells others of his faith, confirming his salvation."

Now this brings us to the subject some people have wanted to hear about. Why do we have altar calls in the church? This is the reason for it.



### "3 - P's In A Pod"

#### Profession

Text: Romans 10:9-10

If you tell others that Jesus Christ is your Lord, and believe in your own heart that God has raised Him from the dead, you will be saved. For it is by believing in his heart that a man becomes right with God; and with his mouth he tells others of his faith, confirming his salvation. Living Bible

Scripture: Romans 10:1-13

This morning we are having the second of a series of sermons entitled,

"3 - P's In A Pod." The second P for this morning is, "Profession."

Last week we spoke of the, "Place." We were speaking of the altar and the use it has been used for. How it has come down to us in our present day and age and so on. Today I would like to speak on, "Profession." Meaning, "Something that we believe," as opposed to an occupation. Thinking along this line we read as our scripture for this morning a portion of Paul's letter to the Romans, in which he puts this forth. Now Paul, you must understand was speaking to the Jews in Rome in particular. If you will open our Bibles to this chapter, we are going to delve into 3 verses of this chapter. That is the 10th chapter of Romans.

Paul is trying to impart to these Romans that they had tried to live by the law and they had tried to become righteous in this way, but they couldn't do it. That it is not the law that made them righteous because a person could live up to the letter of the law and still not be righteous. But Paul was also speaking to the Gentiles and trying to impart to them the same message. And so it is that in the 8th verse we read what Paul was really getting at. He said, "For salvation that comes from trusting Christ - which is what we preach - is already within easy reach of us; in fact, it is as near as our own hearts and mouths."

Now Paul was saying something quite different from what the Jews had been hearing for years, and trying to live.

A prominent lawyer in New York city once came to a noted clergyman. He asked this minister if he really believed in the bodily resurrection of Jesus Christ. The minister answered that he did. The lawyer asked him if he could offer proof of this. The minister suggested that he would draw up a list of facts and present his case to him. He did this and the lawyer read it and said, "You have proved your case beyond a reasonable doubt. But I still have a problem with salvation. But it is not with my head, it is with my heart."



It is in the pew that the people make the acceptance of Christ with their hearts, and it is when they come forward that they make the public acceptance of Christ. They are saying not only with their presence at the altar but with their lives and with their voices that "Jesus Christ belongs to me." That they are standing apart from the rest of the world, and that they are willing to take a stand for Christ. But you see some people get uptight about this. They start saying, "Well why do we do this? We don't have to do this. Why can't we do this privately? I can do this in my home." This is true. But many times people who do this merely masquerade as Christians. They do not really make this acceptance, they just say this to have people believe that they are Christians. Then they go out and live the same kind of life as all of the unbelievers around them. A person who says, "I accept Jesus Christ as my Lord and Saviour," doesn't go out and act as a drunkard, or mix with the same drunken crowd he once did. A person who says, "Christ belongs to me" doesn't associate with those people who tell nothing but dirty stories all the time and use filthy language. A person who says, "Jesus Christ is mine," doesn't live an immoral life and run around with his secretary, or his neighbor's wife. A person who accepts Jesus Christ, lives that life, and that life becomes changed. Paul says he becomes a new creature. It can be done privately. I would not deny this. But it is with the heart and with the mouth that you show you accept Jesus Christ. This is why we have altar calls to give the person the chance in the pew to accept Christ, and then to come forward and stand on his two feet and say, "I have done this because I believe in Him, and He now lives in my heart."

But you see, we also have altar calls for another purpose. There are some people sitting in the pews on any given Sunday morning who may have made this acceptance a long time ago. But have become backsliders. They have drifted back into the things of the world because they have gotten away from the Word of God. They have gotten away from Church attendance.



They have gotten away from living the life that Christ has instilled in us since we become His. And so, they need to have the invitation extended to them to turn their lives around and to make a re-commitment to Jesus Christ. But we also extend altar calls to people who have problems. Many of you come here on a Sunday morning with heavy hearts and minds and no one knows it. Maybe you feel like you would like to speak to the preacher at the door, but there are too many people around when he shakes your hand, and so you say nothing. Many times you perhaps come here for help which you do not receive. So therefore, we extend the invitation for anyone at any time to come forward and to share their problem with the Pastor and let him counsel with them and help them. To pray with them and let this person seek the help needed. There is no need to get embarrassed or uptight, or excited and say, "We don't do that in our church." Maybe we haven't, but does that mean it is all wrong? Maybe, some other people have not felt as strongly as they should have about this. One thing we need to do and that is, on any occasion to give people the opportunity to know Jesus Christ in a new and different way.

I could name you people in this congregation who have made this commitment in a new way and they have come alive, and their lives have changed. They would be willing to tell you this. And many of them have told me they were members of this church for X number of years, and now at last they know what Christ should be and mean in their lives. This is what I am trying to share with you. For I once sat in pews like you are sitting in. I thought I was a Christian too. But I didn't know what Jesus Christ was all about until I made this public Profession of Him. It was then that my life was turned around and then I became a different person. And this is why I want to share this with you. Not because I am trying to force you into doing something that you do not want to do. Because it really does not make any difference to me whether you make this commitment or not. It is between you and Almighty God. Next week we will get into the "Purpose" of why we



do this. Then maybe you will see this in a different light from some of the things I have been hearing. But I'll tell you one thing, from time to time we are going to have altar calls in this church. And I would hope that if the Holy Spirit is moving within your heart and telling you to come forward and accept Christ, because maybe you don't have salvation like you think you do. Then I would say that you need to answer the call for commitment. This is why we make this "Profession." Not to show off to anyone around you. Not to let other people say, "Oh look at him, doesn't he look holy?" But to merely put our personal life in order with God. And then know for a certainty that we have eternal life through Jesus Christ because we are not ashamed to make this "Profession." Let us pray.

Almighty God, Our heavenly Father, we question many things in life. Many times we question why we have been put in a certain place at a certain time. We know that when we seek answers that you do indeed give these answers. So Father, if we have questions in our hearts that are unresolved, we would ask this morning that you would speak to our hearts. That we would understand that we can always come to you. And Father, we would pray that the hearts and the lives of the members of this congregation may be filled with your love. With a new understanding of what serving Jesus Christ really means. That this congregation can be turned on for the Lord. That we can see great things happen at the corner of Walker and Brugh Avenues in Butler, Pennsylvania. That we may not look at this congregation and this church as being so much tradition and history, and that we have only done certain things in a certain way. But that we may look anew at what Jesus would have us do in each of our lives. For we know that Jesus Christ does move and motivate us, and that He can live within each of us, that through Him we can have the confident assurance of salvation and eternal life. Father, we pray these things in His Name, and in the prayer that He taught us to pray -----  
The Lord's Prayer.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

MOTHER'S DAY May 9, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR  
MARCIA MCBRIDE, JEFF HOCKENBERRY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "ADAGIO SOSTENUTO" BEETHOVEN

PLEASE REMAIN SILENT DURING ORGAN CHIMES

\*PROCESSIONAL HYMN No. 31 "FATHER, AGAIN IN JESUS' NAME"

\*ASCRPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "O MOST LOVING FATHER, WHO  
WILLEST US TO GIVE THANKS FOR ALL THINGS, TO DREAD  
NOTHING BUT THE LOSS OF THEE, AND TO CAST ALL OUR  
CARE ON THEE, WHO CAREST FOR US; PRESERVE US FROM  
FAITHLESS FEARS AND WORLDLY ANXIETIES, AND GRANT  
THAT NO CLOUDS OF THIS MORTAL LIFE MAY HIDE US FROM  
THE LIGHT OF THAT LOVE WHICH IS IMMORTAL, AND WHICH  
THOU HAST MANIFESTED UNTO US IN THY SON JESUS CHRIST  
OUR LORD. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: 2 CORINTHIANS 4

HYMN No. 256 "LORD, SPEAK TO ME"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "BENEDICTION"

KARG-ELERT

ANTHEM: "LOVE ONE ANOTHER" GERMAINE HABJAN YOUTH CHOIR

SERMON: "3-P'S IN A POD"

3. PURPOSE

TEXTS: EPHESIANS 3: 17-19  
ROMANS 10:14, 15a  
2 COR. 4:5

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 470 "SAVIOUR, THY DYING LOVE"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "ARIA IN F MAJOR"

HANDEL

\*CONGREGATION STANDING

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
DONN MILLER IN LOVING MEMORY OF HIS "MOTHER" -  
DOROTHY KALB MILLER.

SERVING AS USHERS TODAY ARE \*WALLY FEDER, JOHN SNOW,  
MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.

ELDER AND MRS. HOWARD BOLAM WILL REPRESENT COUNCIL  
AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 223.

NURSERY WILL BE PROVIDED TODAY BY VICKIE HOLT AND  
LINDA McMILLIN.

WE WOULD LIKE TO THANK MR. WILLIAM OHL FOR SERVING  
AS LITURGIST TODAY.

WED. - 6:00 - MOTHER AND DAUGHTER BANQUET - BRING  
TUREEN AND TABLE SERVICE. MEAT, DESSERT AND BEVERAGE  
WILL BE PROVIDED. IF YOU BRING MORE THAN 2 GUESTS  
PLEASE BRING AN EXTRA TUREEN.

TONIGHT - 7:30 - THE YOUTH GROUP IS SPONSORING A RALLY  
TO BE HELD AT OUR CHURCH. THE SONSHINES, A LOCAL  
CHRISTIAN SINGING GROUP, WILL BE IN CHARGE. PARENTS  
AND YOUTH ARE URGED TO ATTEND.

THERE IS A PAIR OF BLACK GLOVES WITH A HIGH KNIT CUFF  
IN THE OFFICE IF THEY BELONG TO YOU - PLEASE CLAIM  
THEM.

NEXT SUNDAY - SPING ASSOCIATION MEETING AT MEADVILLE  
IF YOU ARE INTERESTED IN ATTENDING - CONTACT THE  
PASTOR OR SECRETARY.

ELEANOR McWILLIAMS WOULD LIKE TO THANK ALL THOSE THAT  
SENT CARDS AND GET WELL WISHES WHILE SHE WAS RECENTLY  
HOSPITALIZED.

BUTLER AREA LAYMENS DINNER - GRACE REFORM CHURCH,  
HARMONY - MAY 20. TICKETS ARE \$2.50 AND THE WIVES  
ARE ALSO INVITED. CHUCK PENAR AND BOB TAIT HAVE  
TICKETS.

Please turn to scriptures printed top bulletin/sermon

Welcome visitors: SPECIAL COUNCIL MEET. MAY 18,  
NELLIE HUGHES IN HOSPITAL 7:30



"3 - P's In A Pod"---3. Purpose

Texts: Eph 3:17-19, Rom 10:14,15a, 2 Cor 4:5

Sumarize: 1-Place, 2-Profession

omission if mad commit & no need mak again

3-Purpose & 3 Scriptures:

esians 3:17-19, WHY ALTAR CALLS,Why concern 4  
spiritual lif peop

EXEGETE vss 17 - 19

Romans 10:14, 15a HOW IS PURPOSE ACHIEVED?

EXEGETE this scripture

Personal side of PURPOSE= 2 Cor 4:5

This tru PURPOSE=2 preach Xp,& this why altar calls

I preach Xp Bcuz can do no else,I turn lif 2 G

Owe no alleg 2 Denom,Penn West,& quite frank Butler

OWE MW ALLEG 2 ALMIGHTY GOD

It 2 Him I dedic lif,2 Him I declar I preach Js Xp &  
messag salv,

I owe all hav,am,or hope 2 B

& so as long as G giv lif,breth,abil,I dedic lif

I wuz called here 2 pastor,I no underst then nor now

But I kno I His,& watever He wants & leads,I follow

Sum peop ask serious quests bout my ministry here

& I feel must B answered

Ministry a job & Calling & it means I must do best  
must produce,earn keep,show results

U employed as well & must do jobs well 2

I not presump enuf 2 tell U Ur job,yet, peop tell me

Boil down =I Spiritual leader this congregation,

Cam here dreams,visions,sum accompl,sum yet 2 B

I want 2B minis progress,grow congreg & 2B free enuf

2 C that which benefit peop I serv

U may think only do job,collect pay,go home.

U ~~may know sleepless nite~~ mourn,I mourn,U ill,I ill

May sound trite but I luv U,even thoz no luv me

U no know sleepless nite,tears shed,Shirl & I lay awake

Whatever ministry 2B determin by U,I only answer 2 G

(POEM = read)

This my philosophy,wat I Bliev & feel

I only answer 2 G 4 my ministry & not man

If U choos 2 ignor gifts salv G offer U,it up 2 U

" " " " get uptite Bcuz I must preach wat G want  
that Ur business

But I hav ministry must perform & wil continu 2 best  
ability,Bcuz Js Xp cam in2 my lif & chang it & call  
me 2 serv Him

As long as we hav ministry here & can progress,grow  
& C livs changed,& peop accept Xp,we will stay

But wen this ministry ceases,then frankly must leav

& accept congreg want 2 grow & B progressive

Serving Xp is PURPOSE any ministry,

& nothing or no 1 shud ever ask or demand that we  
compromise that.

## "3 - P's In A Pod"

### 3. Purpose

Texts: Ephesians 3:17-19

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Romans 10:14, 15a

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?

2 Corinthians 4:5

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

By way of summary of the last two messages we have had, I would like to point out that we have covered several things in this series entitled, "3 - P's In A Pod." The first thing was the "Place" of the altar and how it has evolved down through the years. This was the establishment of the altar where we do make use of it and ask people to make a "Profession" which was message number two. We tried to explain why we profess this or express this "Profession" in a church. One point which needs to be added to this, was brought to my attention following the service last Sunday. A woman who is a member of this church asked me, "If I have made this commitment, and am striving to live the Christian life, must I make it again?" The answer of course, is "No." Once a person has made this commitment to Christ and is striving to live and do as Christ would have us to do, it isn't necessary to make this commitment over and over. But, if a person has made this commitment and is having problems in living up to this commitment, then perhaps the Holy Spirit will tell this individual to recommit their life, or to make this re-profession of faith. Or to really search their life to determine whether this commitment was ever made or not. And that is simply what it amounts to. This morning we are going to look at the "Purpose" of the use of the altar. I am going to ask you to look up 3 portions of Scripture with me, which we will use for this message this morning. We will not be switching back and forth, so do not be alarmed that we will be confusing you in this manner.



We will use one portion of scripture and then go on to the next one. The first portion of scripture is from Paul's letter to the Ephesians the 3rd chapter. I also want to state that we are not taking a few verses out of context, and using them to make my point in this way. I would urge you to read these portions of scripture in their entirety and you will see that Paul is stating exactly what I am trying to convey to you this morning. The people at Ephesus must have been asking questions that people are still asking today. The big question that is asked about the "Purpose" for altar calls is, "Why?" Why are we concerned with someone sitting in the pew and ask them to look at their life and to think of the relationship they have with Jesus Christ? Why perhaps do we bother strangers who may come to visit our church and ask them to look at their lives and make a commitment? The answer is to be found in Paul's letter here, beginning with the 17th verse. Paul states very simply, "That Christ may dwell in your hearts by faith." He is saying that you make this commitment, you make this profession and Jesus Christ lives in your heart. But it is done not with your head, it is done with your heart. It is done by faith, by trust that this will take place. Then he goes on and says, "That ye, being rooted and grounded in love," this is the love that flows from Jesus Christ when He is our Saviour. That we find a love that we didn't know before. "That we may be able to comprehend with all saints," to understand with every other believer what it is to believe in Jesus Christ. What it really means to have Him in our life. "What is the breadth, and length, and depth, and height." In other words all of the dimensions of life. Life takes on a new dimension, a new personality. It is like standing on top of a mountain and looking out at a seascape or landscape stretching out before us. It is like the candy bar commercial which finds it hard to describe the candy bar that says, "Indescribably delicious." This is what life really becomes when Christ really lives in our hearts and lives. It becomes different. Then Paul goes on to say, "And to know the love of Christ," because our love



not only flows to Him, but His love flows toward us. This passes all human knowledge. We cannot understand it, we cannot comprehend it, we cannot know what it is until we have it. "That ye might be filled with all the fulness of God." What he is saying here is that when a person comes to Christ, that Comforter promised by Jesus, that Holy Spirit comes and lives in our lives. We become different people, because we have a new being living within us that makes us and moves us to do the things we should. So Paul is saying this is why we make this commitment.

But when we turn to the 10th chapter of Paul's letter to the Romans, at the point where we left off last week, we can answer the question, "How is this achieved?" How do we go about this? How is this brought into being? If you remember we left off with the 13th verse which reads, "For whosoever will call upon the name of the Lord shall be saved." Then in the 14th verse and the beginning of the 15th verse, Paul puts down in his beautiful way, in a form in which people could understand, his argument. He asks a series of questions and each question brings the person further along to where he can understand what Paul was trying to say. And so the questions begin, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

Now I would like to reverse this order, and begin with the last question and move up to the first question in a logical sequence. So to the last question first, "And how shall they preach, except they be sent?", we realize that what Paul is saying is that anyone who is to be a preacher must be called by God. This is one of the problems in our churches today and that is the fact, that people who are preaching, and holding down jobs who have never been called by God. I do not believe that this job, or this occupation, or profession, or whatever you want to call it, can be held by anyone who doesn't sincerely know and believe that God has extended a call to him. I believe that one of the problems today is that people, perhaps late in high school, or early in



college go over a list of available occupations. "Perhaps a school teacher? "N that field is overcrowded. Medicine? No, that takes too long. A Lawyer? No, that takes too long also. Now here's a good one, the Ministry. I'll become a minister." And so we get these half baked people who preach everything but what they should from the pulpits of our nation. I think a person like Paul said, must be called. And he should be able to say that God has called me to preach. This is what Paul is telling us. Then he asks the question, "And how shall they hear without a preacher?" We know that a congregation can be run without a preacher, that it can be held together by someone who is a part time preacher. But it takes someone full time who is willing to devote his life to the sharing of the Word, to the sharing of his life and his ministry with people of all walks of life within that congregation. We cannot do it strictly with laymen, we must have someone who is set aside for this purpose. This is the duty of the preacher.

And then he asks, "And how shall they believe in Him of whom they have not heard?" And here we have the burden of proof on the preacher himself. Because if that preacher does not give the Word to the people sitting in the pews, how are they going to know of Him, who is Jesus Christ? And then he puts the burden of proof on the congregation themselves and asks, "How then shall they call on Him in whom they have not believed?" In other words he is saying, "If you have a preacher who has been called, and you have a preacher who has preached to you about Jesus Christ, and you have heard about Him, and you have not accepted Him and believe in Him, then how can you call upon Him? How can you expect your life to be different from the ordinary and set apart, if you will not accept Him of whom you have heard? So this then is Paul's argument for the reason how to achieve the "Purpose." We hear, and we believe, and we accept.

Then we come to the third section of Scripture which was read as our morning Scripture. Paul wrote this letter to the Corinthians. If you will read on in this chapter as was read this morning, you will see that Paul is telling the



problems of being a preacher. He is saying that there have been a lot of things which have come into his life, but in all of these things he is willing and able to bear them because of the strength which comes from having Jesus Christ in his life. And so it is not that we cannot understand but if we read what he says, we can understand more fully. He says, We are troubled on every side, but yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." And so come to the point where we want to ask, "What is the Purpose of altar calls? Of asking commitments from people? Of asking people to accept Christ to change their lives?" And we need to turn now to ourselves of this portion of scripture where Paul asks, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." He is saying that we cannot preach anything else. You know, what he is saying needs to be understood by a lot of people who have difficulty understanding some things. We believe that we have a denominational structure that we have to uphold. We have a Conference that we are to look up to. We have an association that we look up to. And we have a congregation that we have to hold together. But I have to tell you quite frankly that I owe no allegiance to any denomination. I owe no allegiance to any Conference. I owe no allegiance to any Association. I owe no allegiance to any congregation. The only one I owe any allegiance to is Almighty God. It is before Him that I have taken my vows. It is to Him that I owe my life. And it is to Him that I have dedicated my life. And it is to Him that I owe everything that I am, or have or ever will be. And it is not to men that I owe allegiance.

But I also know another thing and that is I have a job, or an occupation, or a profession if you will. Along with my job there are certain things I have to do. I must show some results for my efforts and to earn my keep. There isn't a one of you sitting here this morning who doesn't have a job or occupation of some kind. Whether that job be a housewife or a student,



this is your occupation. Each one of you I am sure wants to do your job the very best of your ability. Each one of you I am sure does this. Yet, I am not presumptuous enough to go down to Armco, or to Pullman, or to the Bank, or wherever you work and tell you how to do your job. Yet, an awful lot of people tell me how to run mine. They tell me I shouldn't do this, or I shouldn't do that, and I shouldn't do the other thing. But I'll tell you quite frankly, I know my job. I've got my textbook, I use it every day. I try to live by it. I try to preach by it. I try to minister to you by it. And as long as I am trying to do what God says He wants me to do, I will answer to Him. I think you need to realize there is such a thing as a ministry in a congregation. The Purpose of that ministry is to minister to the needs of the people.

You know a lot of people think, and I joke about this myself, that a minister only works one hour a week. And we have fun with this. But some people seem actually think that I work on Sunday and then go home and collapse until next Sunday. But you know you do not understand what is involved. Some of you have had me bury your loved ones. You perhaps have seen me without any emotion, with any feeling, and you think I am some sort of robot. But you know, when you mourn, I mourn. When you are ill, I am ill. If you have a problem, I have a problem. You do not know the times I have laid awake at night thinking of the problems and concerns of your life, and of this congregation. You don't know the tears I have shed for your loved ones, or the prayers I have offered on your behalf. You don't know the times my wife and I have laid awake in the wee hours of the morning talking over some of the problems of this Church. But like Paul I'm willing to bear it because it is my job, because I have taken these vows before God.

I ran across a poem written by an unknown author I would like to share with you.

(Poem follows on next page)

I've dreamed many dreams that never came true,  
I've seen them vanish at dawn;  
But I've realized enough of my dreams, thank God,  
To make me want to dream on.

I've prayed many prayers when no answer came,  
Though I've waited patient and long;  
But answers have come to enough of my prayers,  
To make me keep praying on.

I've trusted many a friend who failed,  
And left me to weep alone;  
But I've found enough friends true blue,  
To make me keep trusting on.

I've sown many seeds that fell by the way,  
For the birds to feed upon;  
But I've held enough golden sheaves in my hand,  
To make me want to keep sowing on.

I've drained the cup of disappointment and pain,  
And gone many days without song;  
But I've sipped enough nectar from the roses of life,  
To make me want to live on.

This to me is my philosophy of life. This to me is the ministry of Jesus Christ. I was called here, and I don't know why. I don't understand it. I didn't understand it then and I don't understand it now. All that I know is that God has entrusted me with a job and I am trying to do that job to the best of my ability and I always will, as long as He gives me health, and strength, and ability, and voice. I came here with dreams, hopes, and visions. Some of those dreams have come true. Some need to be fulfilled. But I'll tell you one thing, the "Purpose" of altar calls in the church, the "Purpose" of asking people to commit their lives to Jesus Christ is number one because a long time ago I accepted Jesus Christ and it changed my life. And I want to share this with you.

You may want to ignore salvation which is offered to you by God and this is your privilege. You may want to get uptight about what I preach and this is your business. But I ~~must~~ preach Jesus Christ, as God lays it upon my heart. I must do the things that I think need to be done in the ministry of this church as God leads me to do it. And as long as we can do this we have a ministry that can grow and progress and produce for the kingdom



of God. As long as we can see people accept Christ, and see lives changed, and people grow spiritually, we can have a ministry. But when this ceases, I'm afraid the ministry ceases and the minister must move on to a congregation who wants this. This is the "Purpose" of the ministry, to lead souls to Jesus Christ, irregardless of the slurs or slanders of any who would stand against this. I do not believe that anyone, or anything, should ever ask the ministry of a congregation to compromise to do the things things that are comfortable, so that people do not have to make a commitment to Jesus Christ. This is the message that Jesus Christ has laid upon my heart and I believe that we need to share this together. May God open our hearts and our lives that perhaps we can see this in a different way. Let us pray!

Our Gracious Heavenly Father, at this moment I must thank you personally for what You did for me. I ~~must~~ thank You that You have brought me here to these people. I believe you have a purpose in mind. I know You have a ministry for me of some kind. Father I would ask You to open the hearts of those who cannot see what You are trying to say, what You are trying to do in this congregation. That You would let them come to a commitment to Jesus Christ, that they may not be ashamed and may not hide behind telephone calls, or innuendoes, or anything else, but that they may truly question and may truly come to an understanding of what Christ really is and should mean in their hearts and lives. Father, I thank You for these people. I thank You for those who have not only made this commitment, but whose lives have been changed. We have seen the growth. We have seen the joy. Now Father, I ask You that You would let this happen in the lives of many others. That they too may share the joy that we can feel and we can have. Bless each one and keep them in your care for we ask it in the Name and for the sake of our Lord Jesus Christ, in the prayer that He taught us ---- The Lord's Prayer.

ST. PAUL'S UNITED CHURCH OF CHRIST  
 BUTLER, PENNSYLVANIA  
 FIFTH SUNDAY IN EASTERTIDE MAY 16, 1976  
 THE REV. RALPH C. LINK, PASTOR  
 MRS. KAY MORRIS, ORGANIST  
 MR. RALPH COOPER, CHOIR DIRECTOR  
 JEFF CAMPBELL, TERRY MCCLIMANS - ACOLYTES

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 ORDER OF WORSHIP - 11:00 A.M.  
 PRELUDE: "CHACONNE" COUPERIN  
 PLEASE REMAIN SILENT DURING ORGAN CHIMES  
 \*PROCESSIONAL HYMN No. 12 "FOR THE BEAUTY OF THE EARTH"  
 \*ASCRPTION - CHORAL AMEN  
 \*EXHORTATION  
 \*CONFESSION (IN UNISON) "MOST HOLY AND MOST GRACIOUS GOD,  
 WHO TURNST THE SHADOW OF NIGHT INTO MORNING, SATISFY US  
 EARLY WITH THY MERCY, THAT WE MAY REJOICE AND BE GLAD  
 ALL THE DAY. LIFT THE LIGHT OF THY COUNTENANCE UPON US;  
 CALM EVERY TROUBLED THOUGHT; AND GUIDE OUR FEET INTO THE  
 WAY OF PEACE. PERFECT THY STRENGTH IN OUR WEAKNESS, AND  
 HELP US TO WORSHIP THEE; THROUGH JESUS CHRIST OUR LORD.  
 AMEN."  
 \*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
 \*ASSURANCE OF PARDON - CHORAL AMEN  
 \*PRAISE  
 \*PASTOR: 'O LORD OPEN OUR LIPS.  
 \*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
 \*DOXOLOGY No. 551  
 SCRIPTURE: LUKE 10: 38-42  
 COLOSSIANS 3: 18-21  
 HYMN No. 445 "O HAPPY HOME"  
 \*STATEMENT OF FAITH (FRONT FEW PAGES OF THE HYMNAL)  
 \*GLORIA PATRI  
 CALL TO PRAYER  
 PASTOR: THE LORD BE WITH YOU.  
 PEOPLE: AND WITH THY SPIRIT.  
 PASTOR: LET US PRAY  
 PRAYER AND PRAYER RESPONSE  
 OFFERING  
 OFFERTORY: "ADAGIO" MOZART  
 ANTHEM: "THE GREEN CATHEDRAL" HAHN  
 FLUTES - DORIS ANGELONI, ROLAND THOMPSON

SERMON: "HOME RULE"  
 PRAYER AND LORD'S PRAYER  
 \*HYMN OF DEDICATION No. 390 "COME, LET US JOIN WITH  
 FAITHFUL SOULS"  
 \*BENEDICTION AND THREE FOLD AMEN  
 ORGAN POSTLUDE "CORTEGE" YOUNG  
 -----  
 \*CONGREGATION STANDING -----  
 THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED IN  
 LOVING MEMORY OF MR. & MRS. JAMES P. CHRISTY - PARENTS  
 OF MRS. CAMPBELL BY THE PAUL W. CAMPBELL FAMILY.  
 SERVING AS USHERS TODAY ARE \*ROBBIE VINROE, BOB DELLEN,  
 BRIAN PFABE AND STEVE SMITH.  
 MR. & MRS. GEORGE PFLUGH WILL BE THE GREETERS AT THE  
 DOOR TODAY.  
 THE ATTENDANCE LAST SUNDAY WAS 252  
 NURSERY WILL BE PROVIDED TODAY BY PAULINE FENCIL,  
 KAREN VENDEL, ROBIN KNAUER.  
 > HOSPITALIZED: MRS. NELLIE HUGHES, MISS MARIE DAUBENSPECK,  
 AND MRS. DOROTHY KENNEDY. *JANE PFLUGH MOTHER - 160*  
 NO YOUTH GROUP MEETING THIS EVENING. *MRS. MARSHALL*  
 > TODAY - 2:30 - LAKE ERIE ASSOCIATION MEETING AT  
 MEADVILLE. MR. & MRS. WM. THOMPSON, REV. & MRS. LINK  
 WILL BE GOING. ANYONE ELSE WISHING TO GO CONTACT THE  
 PASTOR.  
 MON. - 7:30 - FIDELITY BIBLE CLASS MEETING.  
 > TUES. - 7:30 - SPECIAL COUNCIL MEETING  
 THURS. - 10:30 - MARY MARTHA CIRCLE MEETING AT THE  
 CHURCH - SARA SNOW - HOSTESS.  
 > WE EXTEND OUR SINCERE SYMPATHY TO WIFE, FAMILY AND  
 FRIENDS OF MR. GEORGE L. DAVIS WHO PASSED AWAY THIS  
 WEEK.  
 ADDITIONAL VACATION BIBLE SCHOOL REGISTRATION CARDS  
 ARE IN THE OFFICE - IF YOU NEED ONE PICK IT UP TODAY.  
 JUNE 14-17, 21-24.  
 WE ARE STILL IN NEED OF SOME MORE HELPERS IN THE  
 NURSERY DEPARTMENT. IF YOU CAN GIVE OF YOUR HELP  
 1 HOUR EVERY COUPLE OF MONTHS - PLEASE CONTACT THE  
 OFFICE OR MRS. DORIS ZAVACKY - CHR. THIS WILL BE  
 DURING MORNING WORSHIP ON SUNDAY.  
 > BUTLER AREA LAYMENS DINNER - GRACE REFORM CHURCH,  
 HARMONY - MAY 20 - (THIS THURSDAY) - TICKETS ARE  
 \$2.50. WIVES ARE INVITED. CHUCK PENAR, BOB TAIT  
 HAVE TICKETS. *LADIES NITE JUNE 23, 7:00 P.M.*  
~~FOR~~ *VRS. MEETING SUNDAY 23, 7:00 P.M.*  
 WELCOME VISITORS



"Home Rule"

Text: Col. 3:18-20

(1 us. Dr. Cadman & girl who only needed garage)  
Mechanized, motorized society & breakdown Am. home  
Solution: go 2 G's Word/no 1, 2, 3, but much given  
Exe. the Luke 10:38-42, Col 3:18-20  
Bois down 2 children & parents  
Children need B taught/sum go astray tho taught  
But mor import, parents need show HOME RULE  
(Illus children playing papa, and momma)  
Children education caught as well as taught  
(Illus. girl no close door)  
Parents need 2 correct, scold, punish  
but sum afraid child hav bad image of parent no do  
(Illus Mothers costly lie)  
Day ware centers 2 free mother from slavery,  
2 many children know strangers more than parents  
(Illus what grandmothers are)  
It still home where greatest influence is to B had  
children still need 2 B formed there  
(Illus molding of child)  
Wen last time children heard dad read Bible, pray?  
" " " mother took time 2 tell child about G?  
Wen we get bak 2 the basics of raising children,  
we will C reverse of family breakdown  
It still HOME RULE to stop current trend  
Need homes where parents R the leaders, the children  
know obedience expected of them,  
Where family is built on luv for each other  
and luv for GOD.

## "Home Rule"

Text: Colossians 3:18-20

Wives, submit yourselves unto your own husbands, as it is fit in the Lord.  
Husbands, love your wives, and be not bitter against them.  
Children, obey your parents in all things; for this is well-pleasing unto the Lord.

Scripture: Luke 10:38-42, Colossians 3:18-21

Many things have been said and written about the home. Some of these are in jest, while others strike a more serious note. Dr. Parkes Cadman a noted clergyman used to tell of a girl who ~~had~~ held a few of the ideas that seem to be very prevalent today.

(Illustration of girl who only needed a garage).

We can laugh at something like this, but actually we are living in an age in which everything is mechanized to the point that very shortly we will all have some sort of wheels under us so that we no longer will need to move our feet or legs. All of this has brought us to the point where the biggest problem we face today is the breakdown of the American home.

But this problem is so needless, it is absolutely amazing that more people do not see the solution to it. We can live in our 20th century America and still keep our homes intact, but to do so requires that we put forth a little extra effort. And this is perhaps where the problem lies, in that we are too lazy to solve our problems and we want someone to do it for us. The solution I am speaking of has to do with God and His Word, and here again we see the problem because a goodly majority of American people want to do their own thing and they have no concern or care about the things of religion. Therefore, it becomes doubly imperative that those who do believe, show by their lives, and the lives of their children and families that in the midst of all of the feverish activities which tear apart the home, that there is an answer to the problem. Once again this takes us directly back to the Word of God.

The Bible spells out in story and illustration how a family should be conducted and how they should live. There ~~xxx~~<sup>is</sup> no one specific chapter we can turn to which pinpoints in one, two, three order the steps to success in family life. But scattered throughout the Bible are to be found suggestions, thoughts, and ideas on



how to conduct family living. We read as our scripture for this morning two instances dealing with this subject. The first incident involved Jesus stopping at the home of His friend Lazarus and Lazarus' two sisters, Mary and Martha. We see in this small incident involving Mary and Martha, two illustrations of two different types of personalities. Mary liked to sit and listen to Jesus talk. She was interested in hearing the things that could change her life. Martha on the other hand was concerned with keeping a well run and organized house. This does not mean to say that neither of them was completely wrong or completely right. It merely points out that it takes both concerns to run a household. One cannot always be reading and studying and neglecting the chores that need to be done. Neither can one always be doing the work ~~around~~ that needs to be done at the expense of some needed knowledge. Thus, we have in this lesson the illustration that we must be well rounded in our homes, and not be just one sided.

The other portion of Scripture for this morning comes from the very intelligent mind of the Apostle Paul. As in many areas of life, Paul had some answers for the problems people face in living that life. The people at Collosae were much like you and me. They were concerned about raising their children in the heathen atmosphere which surrounded them. So they needed some guidance along these lines. We see in these 4 short verses that Paul is setting things forth in a logical order. He first tells the wives that they are to ~~be~~ treat their husbands in a certain manner, but that the husbands are to really love their wives. He then admonishes the children to obey their parents, and then closes with some further advice to the Fathers.

Thus, this portion of scripture is divided into 3 parts. But for this morning I would like to make it just two parts. The first part being the children, and the second part being the parents.

When we read this verse about children verse 20, we see that Paul is appealing to the sense of wanting to please God. This is entirely Biblical for God makes the promise to the children in the 5th Commandment that obedience to the parents will be rewarded with long life. Paul states in the letter to the Ephesians that this is the first Commandment with a promise.

But what really shows up in this verse is the fact that the children are incapable of raising themselves. The burden of having the proper children is placed upon the shoulders of the parents. So then the emphasis needs to be directed to the parents. This is not to say that children should just do their own thing because if they turn out wrong it is the parents who are to blame. But for the most part children are a direct reflection upon the training and ~~xx~~ "Home Rule" they have received. But we must also add that there are cases where the children have turned against what their parents tried to instill in them. So we need to direct our thinking toward the parents.

(Illustration of two children playing "Papa and Mama")

We can see from this that children learn something from the parents. What they learn is not only taught, but caught. But it is imperative that teaching and training be given. A woman who raised 7 Christian sons, said she did it with ~~xxx~~ prayer and hickory.

(Illustration of boy who would not close the door)

What the little boy needed was a father indeed. A father who was concerned enough to apply a little persuasion to the proper place, without fear that he would warp the little lad's personality. Another man once told how he had come to grips with his disobedient son, (Illustration of father & promise to God on behalf of son). But it isn't only a father that is needed, but it is mothers as well. One young man who stood before the judge was asked if he had anything to say before the judge pronounced the death sentence replied, "Oh, if I'd had a mother I would not be here now." This is the tragedy of our society today that those who should be the mainstays of the home, the mothers, are neglecting their duties to do everything else but be a proper parent.

(Illustration of millionaire in Pgh and willing everything to his dog)

The tragedy of our times. The curse that because money is more readily available that it can solve all of the problems of life.

(Illustration of girl and mother who would not admit her daughter was underage)

This is another tragedy, that parents will not take the stand they should to protect their children from the evils of the world, and they rationalize that they do not want to earn the disfavor of their children. This is an example of a mother who will in all probability feel the remorse and regret of being partially y



responsible for the death and loss of her child.

One of the big things in today's society is the new and cry for more and more day care centers. The women's lib movement has been pushing this issue above and beyond many others, in order for more women to "Quote, "earn their independence from housewife slavery." Many children today know strangers better, than they do their own mothers, because they are with strangers for 8 to 10 hours while mother gets liberated. More kids know their grandmothers better than they know their parents, because many children spend more time with grandma than at home. What is a grandmother today. According to one girl, "A grandmother is, etc," (Illustration of a grandmother is!)

Because Grandmas are the only grownups who have time! Isn't this the tragedy of 20th century America? We certainly cannot condemn the grandparents of today. In fact, we need to thank God for them, because they at least are showing a concern that modern parents do not seem to have or feel.

If we look at the element of time in the lives of our young people we see that it is simply not true that the school system exerts the greatest influence on our children. Consider for instance, that the average child spends about 40 hours per week in school, 9 months of the year. A child who comes from a home where religion plays a part of the family life, spends about 52 hours a year in church. But a child spends about 60 hours per week at home. So where is it that the greatest influence can be made? In the home of course. Therefore, it is imperative that the parents exert that influence while there is still time. When was the last time many of us decided that we were going to have some religious instruction in our homes; and not ~~xx~~ let the church do the whole job? When was the last time we prayed with and for our children? Have our children ever heard or seen their daddy read the Bible or pray? When the largest majority of our people can answer these questions in the affirmative, then we are going to witness the major change that our nation needs. It is still the "Home Rule" that is necessary to keep America from going down the drain. The "Home Rule" where the parents are the leaders, and the children are obedient, and the family is built around love for each other, and love for God.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SIXTH SUNDAY IN EASTERTIDE May 23, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
JEFF CAMPBELL, TERRY MCCLEIMANS - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "O GOD, THOU FAITHFUL GOD" BRAHMS  
PLEASE REMAIN SILENT DURING ORGAN CHIMES  
\*PROCESSIONAL HYMN No. 180 "LOOK, YE SAINTS, THE SIGHT  
IS GLORIOUS"  
\*ASCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (UNISON) "O LORD, WHOSE WAY IS PERFECT,  
HELP US, WE PRAY THEE, ALWAYS TO TRUST IN THY GOODNESS;  
THAT, WALKING WITH THEE AND FOLLOWING THEE IN ALL  
SIMPLICITY, WE MAY POSSESS QUIET AND CONTENTED MINDS,  
AND MAY CAST ALL OUR CARE UPON THEE, FOR THOU CAREST  
FOR US; FOR THE SAKE OF JESUS CHRIST OUR LORD. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: "O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: ACTS 1: 1-11  
HYMN No. 182 "FAIREST LORD JESUS!"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY: "VOLUNTARY IN A MINOR" BOYCE  
ANTHEM: "TRUST IN THE LORD" HANDEL  
SERMON: "GOING AND COMING"  
PRAYER AND LORD'S PRAYER  
HYMN OF DEDICATION No. 371 "JESUS SHALL REIGN"

\*BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE "CHANSON" YOUNG

----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED IN  
MEMORY OF "LOVED ONES" BY MR. & MRS. DON ZEIGLER.  
SERVING AS USHERS TODAY ARE: \*DON KINGSLEY,  
RICHARD MANGEL, GARY PENAR AND HARRY FRY.  
MR. & MRS. ROBERT DELLEN WILL BE THE GREETERS AT THE  
DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 227.

NURSERY WILL BE PROVIDED TODAY BY: MRS. VIRGINIA  
MANGEL, LIZ ARMSTRONG AND KAREN KENNEDY.

MONDAY - 7:00 - WOMEN'S FELLOWSHIP BOARD MEETING  
AT THE CHURCH

THURS. - 7:00 - BIBLE STUDY - *NO BIBLE STUDY UNTIL  
SEPT.*

TONIGHT - YOUTH FELLOWSHIP  
WOMEN'S LAKE ERIE ASSOCIATION MEETING - JUNE 5,  
SATURDAY AT 10:00 A.M. AT ST. MARK'S UCC, NEW  
HAMBURG. DIRECTIONS ON THE BULLETIN BOARD IN NARTHEX.  
A REPRESENTATIVE FROM EACH WOMEN'S GROUP, GUILD,  
SUNDAY SCHOOL GROUP AND ETC. PUT A COUPLE OF SANDWICHES  
IN A BAG AND JOIN IN. BEVERAGE AND DESSERT WILL BE  
PROVIDED BY HOST CHURCH. REGISTRATION 9:30 - PROGRAM  
OVER BY 3:00 P.M.

PLEASE TURN YOUR REGISTRATIONS IN FOR VACATION BIBLE  
SCHOOL TODAY - IF YOU FORGOT IT - PLEASE MAKE OUT  
A NEW ONE IN THE NARTHEX. THIS IS VERY IMPORTANT  
SO THE COMMITTEE CAN ORDER MATERIALS AND NOT BE SHORT.

IF YOU KNOW OF ANYONE GRADUATING FROM HIGH SCHOOL,  
COMMUNITY COLLEGE, OR ANY COLLEGE - PLEASE GIVE US  
THEIR NAMES.

HOSPITALIZED: MRS. NELLIE HUGHES, MRS. DOROTHY  
KENNEDY. - *HERE TODAY*

THE NEW SUMMER SCHEDULE WILL BEGIN JUNE 6 - WITH  
CHURCH SCHOOL AT 9:00 AND MORNING WORSHIP AT 10:00.  
JUNE 6 WILL BE HOLY COMMUNION AT 10:00 AND MONDAY  
JUNE 7 - HOLY COMMUNION (ALTAR) FOR THOSE THAT CAN  
NOT MAKE IT ON SUNDAY.

IF YOU ARE PLANNING A TRIP TO THE LANCASTER-PHILADELPHIA  
AREA THIS SUMMER, YOU MAY WANT TO STAY AT LANCASTER  
THEOLOGICAL SEMINARY. OVER-NIGHT ACCOMMODATIONS WILL  
BE AVAILABLE IN RICHARDS HALL FOR INDIVIDUALS, FAMILIES,  
OR GROUPS BETWEEN JUNE 21 AND AUG. 8. SEE B ETIN  
BOARD FOR OTHER INFORMATION.

*I WILL BE OUT OF TOWN / PRINTS IN REAR  
WELCOME VISITORS OF CHURCH*



"Going and Coming"

Acts 1:11, YE MEN OF GALILEE, WHY STAND YE GAZING UP  
IN? HEAVEN? THIS SAME JESUS, WHICH IS TAKEN UP INTO  
HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN  
HIM GO INTO HEAVEN.

(Illus lady bus N.Y., drunk, map Manchuria)

Word G lik intric map land, peop foreign our way lif  
Book tak on appear timetable

We C comings/goings peop & fams

Lif Js cas in pt/every moment schedule & it was

Scrip 4 this AM timtab GOING out this world

EXEGETE this scrip.

Vs 9, story little boy & G must B left handed

Vs 11, (TEXT), this prom of G & speak nother earth app  
earance of Js,

Yrs go by, no Js, discips Bgin write just in case,  
finally, Jn left & he die & all originals gone

Ch Fathers preach 2nd coming

yr aft yr, cent aft cent & meassage deteriorate

finally watered down until 2day many no Blieve

2nd Coming mean= He cum at deth, I accept but Js mean

Wen person accept Js Sav " " other thing

He cam yester/2day/2morrow " " " " " "

(Illus pulpit collapse, & Bhold I come theme)

I Bliev G meant it wen sent 2 angels 2 tell of it

In ch's 2day many, many turn bak 2 this Blief,  
reasons very plain

Tim no permit cover/suntime in future mayB series PM

2day scrip vs 7, no1 knows wen,

21st chap Luk start vs 5

in all this is also events 2 cum aft Js appear

4 Blievers

Here then G's plan 4 COMING, of JS XP

4 Bliever time 2 anticip/unBliever, unsav, uncomit it

Js appear clouds/graves ope & Bliev gods meet in <sup>fear</sup>  
Blievs living also

thoz left earth in tribulation & turmoil 2 cum

Anti-Xp=lik Hitler, only worse

Bcum matter wat Bliev & wat chooz do bout it

May not liv C 2nd Coming Js,

But cud B 2day, 2morro, next month, yr ?????

1thing I Bliev, we in latter days & pres worl system  
days numbered

(Illus wealthy man & chauffer)

U not matter wat hav or not hav, not money, wealt etc

Is matter B redy 4 COMING Js Xp

No count hrs, days, yrs. No stand gaz heaven

Only need kno latter Text. 4Bliev comfort, hope

4 unBliev=fear & dred. WHERE DO U STAND?

~~XXXXXXXXXX~~ "Going And Coming"

Acts 1:11 YE MEN OF ~~XXXXX~~ GALILEE, WHY STAND YE GAZING UP INTO HEAVEN? THIS SAME JESUS, WHICH ~~WXXXT~~ IS TAKEN UP INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS ~~WE~~ HAVE SEEN HIM GO INTO HEAVEN.

~~XXXXXXXXXX~~ ~~XXXXXXXXXX~~ ~~XXXXXXXXXX~~ ~~XXXXXXXXXX~~

A lady got on a bus in New York city and the only available seat was next to a drunk. The lady sat down as unobtrusively as she could and quietly opened her purse and took out a ~~map~~ very detailed map of Manchuria. She quietly studied it for some time, and the drunk awoke and looked at the map and then said to the woman, "Are you sure you're on the right bus lady?"

As we read the Word of God, we can compare it to an intricate map of lands and people who are quite foreign to our way of life. But as we study the Book it takes on ~~more~~ more of the appearance of a timetable, than a map.

We see recorded the Comings and Goings of many people and their families.

The life of Jesus ~~was~~ is a good case in point. His every moment seemed to be on a schedule and indeed it was. And so it is as we turn to our scripture for today that the timetable of His life is directed to His going out of this world.

Lu<sup>ke</sup> begins by telling his real or imagined friend that the previous book he had written, told the life story of Jesus Christ. Jesus had given His disciples instructions in proper living through the inspiration of the Holy Spirit. ~~Max~~ Luke tells how Jesus came back from the dead, and showed Himself to many people which was infallible proof of His resurrection. This appearance from the dead lasted 40 days, and during this time Jesus spoke to them of many things concerning the kingdom of God.

Jesus had told them while they were all assembled together that they were to stay in Jerusalem and to await the promise He was going to fulfill in them in the near future. Jesus reminded them of the ministry of John the Baptist and how John baptized with water, but that they would be baptized with the Holy Spirit.

The disciples were concerned about what He was telling them and so they asked the obvious question, "Is it at this time you will restore the Kingdom of God in Israel?" They did not completely understand the message that Jesus was trying to impart to them. B<sup>u</sup>t Jesus passes this off and tells them that it is not



for them to know the time schedule of God. Jesus goes on to tell them that they were going to be His witnesses in Jerusalem and the surrounding area. By this they knew that the Church of Jesus Christ was to be established through them. If they didn't know it & understand it then, they found out very shortly. They were to be the ones who would spread the Word of God concerning this new found Saviour Jesus Christ. And it was at this point that Jesus ascended, or went up into the air, while they watched. This is how Ascension came about. This is where the doctrine concerning the belief in the Church came about. It is in the Apostles Creed that we say we believe in Jesus Christ who was crucified, dead, and buried, ~~He descended into~~ ~~hades~~, He ascended into heaven."

A little boy whose father was a preacher was riding home with his parents one Sunday, and he asked his father ~~the question~~ the question, "Is God left-handed?" His Father said he didn't know, and why did the boy ~~ask~~ ask? The Sunday happened to be Ascension Sunday and the Father had preached on the Ascension. The boy told his dad that several times in the sermon ~~he~~ he had said that Jesus ascended into heaven, and sits on the right hand of God the Father.

This Ascension was the part of the timetable of God, which took care of the "Going" of Jesus Christ. But the Scripture we read this morning took on a rather startling aspect for the disciples, for while they were looking at Jesus going from them until He disappeared into the clouds, two men in dazzling white apparel appeared in their midst. The men asked them the question, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven/"

Now here again was a promise from God, and it spoke of another earthly appearance of Jesus Christ. The disciples because of this warning, or message from God preached the imminent return of Jesus Christ. Years began to slip by and still He did not come. In order to continue the message, just in case they were to die before He came back, they began to write it down. Gradually one by one they were slain for their faith. Finally, only John was the last remaining disciple. Each of them had expected to see their Lord in their lifetime, but they didn't. Then old John died and all of the original disciples were gone. The early church fathers took up the theme and preached the second coming of Jesus Christ. The idea was propagated and spread down through the years. But

as year upon year, and century after century has slipped by, the message has been in a state of deterioration. The message has been watered down, and all sorts of interpretations have been brought to the fore.

Some have said that His Second Coming, meant that at the point of death, He came to the individual believer. I wouldn't deny this, but believe that it is a good possibility. But I do not believe that was what Jesus meant. Some have felt that at the point when a person accepts Christ as their Saviour, this is His S<sup>nd</sup> Coming. I can accept this as being perhaps a type of His SEcond Coming. But I do not believe this is what Jesus meant. Still others say that Jesus came to some yesterday, He will come to some today, and He will come to some tomorrow, and these Comings are His Second Coming. I can accept this too, but I do not believe this is what Jesus meant.

(Illustration of pulpit toppling over & preacher preaching, "Behold, I come")  
I believe that when He said He would come again He meant it literally, and when

God sent two angels to the disciples to tell them that Jesus was going to come back in the clouds as He went into them, this is what was meant. Surprisingly, there are many, many people in the church today who are turning back to this view. The reasons are very plain to see if we look at them. Time does not permit us to delve into all of the reasons and implications about this Second Coming. I have always wanted to conduct a series of lessons and Bibles studies on the book of Revelation and the S<sup>nd</sup> Coming of Jesus. Perhaps we could begin a series such as this on Sunday evenings in the near future. But we need to look at what Jesus Himself said about all of this. He gave very definite things that were going to happen ~~when~~<sup>some</sup> and each one of these things was going to lead us that much closer to His coming. And when these things were taking place the believer would know that these were signs of His imminent return. It was in our Scripture that Luke tells us that Jesus said it was not for anyone to know the times nor the seasons. But in the 21st chapter of Luke, Jesus spells much of the signs out to His followers in answer to their questions starting with verse 5. We need to also understand that along with the signs of His Coming, there is also intermingled the things that will happen after Jesus appears and takes His followers back to heaven with Him. EXEGETE Scripture.



Here then spelled out for us to read, and to understand, is God's plan for "Coming." The "Coming" back of Jesus Christ, is for the believer a time to be anticipated. For the unbeliever or the unsaved and uncommitted people, it is a time of despair. For what will take place is that Jesus Christ will appear in the clouds and will take from the graves, the bodies of the believers, and those who are believers now alive walking on the earth will meet Him in the air and be taken to heaven with Him. Those who are left on earth, will be a part of the turmoil and mess that is to come. A part of this is to be the reign and rule of the Anti-Christ who will be a world wide leader, and will rule the world. This figure will be much like Hitler, only worse. The tribulation will be a part of this time, and all of this is predicted in God's Word as well.

So it becomes a matter of how and what we believe and what we choose to do about it. We may not live to see the second coming of Christ, but will be raised from the grave. But Jesus Christ could come today, or tomorrow, or the next day, month or year. One thing I do believe, and that is we are living in the latter days. I believe the days of this present world system are numbered. I believe that if we do not know Christ now, we better take care of that situation.

(Illustration wealthy man & chauffeur)

You see, it is not a matter of what we have or do not have. It is not a matter of how much money, or wealth, or anything else. It is a matter of being ready for His Coming. We need not count hours, or days, or years. We need not stand gazing up into heaven waiting. We need only know that "This same Jesus who was taken up into heaven, will come in like manner as He went into heaven." This is the promise of God. For the believer it is nothing to fear, and in fact a comfort. For the unbeliever it should be a thought and idea to be feared and awaited with dread. Where do we stand?

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SEVENTH SUNDAY IN EASTERTIDE MAY 30, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
JEFF CAMPBELL, TERRY McCLEIMANS - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "HOLY SPIRIT, TRUTH DIVINE" **MUELLER**  
PLEASE REMAIN SILENT DURING ORGAN CHIMES  
\*PROCESSIONAL HYMN No. 440 "GOD OF OUR FATHERS"  
\*ASCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (UNISON) "ALMIGHTY GOD, OUR HEAVENLY FATHER,  
IN WHOSE HANDS ARE THE LIVING AND THE DEAD; WE GIVE THEE  
THANKS FOR ALL THOSE THY SERVANTS WHO HAVE LAID DOWN THEIR  
LIVES IN THE SERVICE OF OUR COUNTRY. GRANT TO THEM THY  
MERCY AND THE LIGHT OF THY PRESENCE, THAT THE GOOD WORK  
WHICH THOU HAST BEGUN IN THEM MAY BE PERFECTED; THROUGH  
JESUS CHRIST OUR LORD. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: 'O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY  
SCRIPTURE: 2 KINGS 17: 6-18  
HYMN No. 441 "MY COUNTRY, 'TIS OF THEE"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY: "WE PRAY NOW TO THE HOLY GHOST" BUXTEHUDE  
BICENTENNIAL ANTHEM: "THIS IS MY COUNTRY" A FRED  
WARING ARRANGEMENT - SOLO - VON MALONEY  
SERMON: "C.I.A."  
AYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 442 "NOT ALONE FOR MIGHTY EMPIRE"  
\*BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE: "HOLY GHOST WITH LIGHT DIVINE" NOEHREN

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MRS. ELLEN BAUER IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: \*MIKE NAZARUK, JAMES  
McCLYMONDS, GOTTLÖB KRADEL, CHARLES PENAR.  
ELDER AND MRS. CHET STAUFFER WILL REPRESENT COUNCIL  
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY BRAD AND JUDY  
VINROE AND PATTY BASEHORE.

THE ATTENDANCE LAST SUNDAY WAS 194.

✓ HOSPITALIZED: KATHERINE FERREE - MERCY HOSPITAL  
WOMEN'S LAKE ERIE ASSOCIATION MEETING - JUNE 5,  
SATURDAY AT 10:00 AT ST. MARK'S UCC, NEW HAMBURG.  
INFORMATION IS ON THE BULLETIN BOARD IN THE NARTHEX.

TONIGHT - 7:00 - YOUTH FELLOWSHIP

✓ WED. - 7:30 - COUNCIL MEETING

✓ THURS. - THE NEWSLETTER WILL BE PUBLISHED - IF YOU  
HAVE ANYTHING IN MIND FOR THE NEWS - HAVE IT AT THE  
CHURCH BY WEDNESDAY.

✓ NEXT SUNDAY WE WILL REVERT TO SUMMER SCHEDULE -  
CHURCH SCHOOL AT 9:00 AND MORNING WORSHIP AT 10:00.

✓ NEXT SUNDAY WILL BE HOLY COMMUNION IN THE Pews, AND  
THE FOLLOWING MONDAY (JUNE 7) - HOLY COMMUNION AT  
7:30 FOR THOSE THAT CANNOT ATTEND ON SUNDAY (ALTAR)

✓ PLEASE GET YOUR REGISTRATIONS IN FOR VACATION BIBLE  
SCHOOL. MATERIAL WILL HAVE TO BE ORDERED AND THE  
TIME IS SHORT. VACATION BIBLE SCHOOL JUNE 14-17,  
21-24, FROM 9:00 TO 11:30 P.M.

FLOWER CHART - NEW FORMS WILL BE PASSED NEXT WEEK  
FROM JULY THRU DEC. WITH THE EXCEPTION OF DEC. 26  
AND THE DATES ALREADY FILLED IN IN THE NARTHEX -  
NOW IS THE TIME TO MAKE YOUR SELECTION FOR SPECIAL  
DATES IF YOU WANT ONE. FLOWERS ARE NOW \$8.00 EACH  
SUNDAY.

IN A RECENT LETTER FROM THE OLD PEOPLE'S HOME -  
401 S. MAIN ST. ZELIENOPLE, PA. - THEY HAVE ASKED  
THAT WE PROMOTE AND ANNOUNCE THE PROGRAM OF VOLUNTEERS.  
THE HOME NEEDS PERSONS TO SUPPLEMENT THE WORK OF THE  
PROFESSIONAL STAFF. HELP IS NEEDED IN ALL AREAS OF  
THE HOME RANGING FROM VISITING A LONELY RESIDENT TO  
OFFERING AID IN VARIOUS DEPARTMENTS. SEE BULLETIN  
BOARD.

Welcome visitors/ **SS. TEACHMAN BRIEF MEETING AFTER  
CHURCH.**



"C.I.A."

Text: 2 Ki 17:13, Yet the Lord testified against Israel, & against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, & keep my commandments and my statutes, according to all the law which I commanded your fathers, & which I sent to you by my servants the prophets.

((Illus of secrets))

CIA means secretive stuff etc/examp Soviet & our Embassy official & radioactive by telephone

Will tak Scripture/title CIA & relate both 2 our time  
Begin 6 vs= Hoshea last king Is,

9th & last yr reign taken captive

He Bcum king by murd Pekah, & Pekah murd Pecalah  
Tiglath-pileser king Assyr & Is pay tribute,  
at deth, Hoshea stop trib/Shalmaneser seiz Hoshea,  
beseig ~~ix~~ Samaria/tak 3 yr 2 capture, Shalman die,  
Sargon king & took 27,900 prisoners  
read 18 vs, only Judah left

Exeget 7-12

vs 18

This story & nation parallel & I C need CIA America  
C=Conversion, peop no lik do things rite, but things  
wrong/giv chanc 2 chang livs no want & refuse  
check Bib & find this tru sinc Bgin

Js say Bcum lik child & B convert=chang, turn round

Compleat trust lik child, luv, obey, clear mind, no philos

Mind that rite with G & this we need 2day

(Illus Patrick Henry & his will say)

without Xp U canno B happy, I know this & we need know

I=Intercession, nation grt basic Bcuz peop found were

grt faith, grt faith cum from grt pray or intercess

P m slef-suffic & no need outside help

Bc this cum 2 end & we know must hav help other peo

" need acknow hav need Higher help & this G

(Read text)=this wat we need 2 know 2day, b4 2 late

(Illus Lanthier & Prayer)

A = Application, need apply cert princips in run natio

Hav cert grp peop govt want Bliev can get long

with godless peop & it mak no diff they atheists

(Illus peaceful co-existence, bear & lamb)

As Jews swallo by Assyr so can we B

Ult aim Commies 2 overthro us

(Illus minister visit Lenin tomb)

Warn still B4 us & we need heed B4 2 late

We look 2 Wash 2 solv all probs 4 us & put trust

in men

(Illus Henry Grady & home of country) needed.

need CIA in AM. Convers, Intercess, Application

But also Christ in AMERICA

"C. I. A. "

Scripture: 2 Kings 17:6-18

Text: verse 13, "~~Then~~ Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets."

(Illustration of secrets)

When the name, or title, or initials "CIA" is mentioned today, it evokes different responses from different people. Mostly, people think of the ultra secret organization pledged to discover the secrets of the Soviet Union and China.

"CIA" ~~ix~~ has come to mean a hardnosed organization which will stop at nothing to discover what it wants to know. But partially in defense of the CIA I believe we should point out that it has a definite purpose and need in our foreign relations when we consider that just the other day a member of our embassy in Russia was discovered to have been exposed to radiation, and the source was the telephone he used in the Embassy in Moscow. Sort of sounds like our so called Russian friends use some very devious means to cause problems for us, doesn't it?

But I would like to take the title "CIA" along with our Scripture for this morning and relate them both to our nation today. As we begin reading the account in 2 Kings 17, at verse 6 that in the ninth year of the reign of Hoshea the king of Assyria took Samaria and carried Israel away captive. We need to go back into history a short span of time to understand what had taken place. Hoshea had become king of Israel and incidentally was the last king of Israel. But he became king through a conspiracy whereby he murdered Pekah the king. Actually Pekah was sort of being paid back for his treachery, for he ascended the throne by murdering his predecessor Pekaliah. But Hoshea became king ~~and~~ during ~~at~~ the time Tiglath-pileser the king of Assyria. Tiglath-pileser stated that he had made Hosehea king, which was partially true for without the support of the Assyrian king he would not have survived too long. The people of the Northern kingdom had to pay vast tribute to Assyria, and after a while this burden became too great, and Hoshea led a revolt against this paying of tribute. This probably occurred at the time of the death of Tiglath-pileser, when the reigns of government were changing hands. Shalmaneser became the new king, and



Hosehea again began to pay tribute to Assyria. But Shalmaneser found something he did not like about Hoshea and took him prisoner and besieged Samaria. It took Assyria 3 years to defeat Israel, and Shalmaneser had died in the meantime and was replaced by Sargon II. Sargon states that he took 27,900 prisoners, and so the kingdom of Israel fell and we read in the 18th verse that only Judah was left. This was the Southern Kingdom,

But when we read the verses in between we begin to see that there were many things which brought all of this about. In verses 7 through 12 we read of their apostasy and turning from the things of God. (Explain these verses).

But the Lord spoke to them about this through His prophets, (Text, read this).

In verses 14 to 17 we see more of what they did, (explain these verses).

Then in verse 18 we see the final result of their disobedience.

At this point we need to say that we can see that our nation parallels these examples very closely. It is at this point that I believe we have a definite need of CIA in America. Breaking each letter down to stand for something as all initials do in abbreviations, we can start with the letter C and say this letter should stand for Conversion. Conversion is a word that many people do not like to hear, because it means they should do something, and people do not like to do things that are good for them. People will jump at the chance to do all sorts of things that are wrong for them, but give them something to choose that will change their entire lives, and be the best thing they could ever do, and they will refuse it. This is rather strange when we think of it, but if you read your Bible with any regularity, you will soon discover that this is what man has done since time immemorial. Jesus said unless you become like a little child and become converted, meaning changed, or turned around, you will not see the kingdom of heaven. He was saying that it takes the attitude of a child to really understand this. It takes the complete trusting, the complete obedience that a dutiful child will render to its parent. It takes the uncluttered mind of a child. A mind that is not filled with all of the philosophies, and isms of the world. A mind that is concerned only with being right with God. This is what we need today. The "C" of Conversion. (Illustration of what

Patrick Henry concluded his will with.)

Without Christ, you cannot be happy. I believe this is what we need to know and to share with America in this our 200th year.

The second letter is the letter "I" and this should stand for Intercession.

Our nation has achieved its greatness and world stature basically because our founding fathers were men of great faith in God. And great faith in God only comes from great praying or intercession. But gradually we have become a nation of self-sufficient people. We ~~do not~~ <sup>have no</sup> need of anything or anyone beyond ourselves. But our self-sufficiency is fast coming to an end. We are beginning to realize that we depend upon many people in many parts of the world for our daily existence. We can no longer isolate ourselves from the world and remain the selfish Americans we have been. But along with this new knowledge that we are not completely self-sufficient, we need to acknowledge that we have a need for help, which can only come from a Higher source. This of course is God, and we need to get back to the praying nation we once were at our founding.

God said to the Jewish people, "Turn from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." He could very well be saying exactly the same thing to us in our nation today. God commanded our fathers to found our nation on Biblical principles, and we have been blessed with wealth and prosperity beyond measure. This meant that we were once a people who spent time in earnest prayer.

(Illustration of Lanthier and prayer)

This is what we need to do today. We need to learn how to pray again, and how to place things in the hands of God, and let Him take care of our destinies. The 3rd letter is "A" and it should stand for Application. We need to apply certain principles in the running of our nation. We have a certain group of people in our governments who believe that we can get along with godless people and it makes no difference that they do not believe in a power Higher than themselves.

(Illustration of Peaceful Co-existence, bear and lamb)



We need to understand that just like the Jewish people of old who were swallowed up by the Assyrians, we too can and will be swallowed up by the Russians and the Chinese by letting them lull us into a sense of false security. The ultimate aim of Communism is to overthrow Democracy and this is still their goal. I was reading with interest a short time ago of the visit a minister made to Moscow. He told of how he went to the Kremlin and stood in line to go through the tomb of Lenin. He explained about Lenin's life and how he was obsessed with the idea of the world being ruled by the working man. He explained how Lenin was embalmed when he died, and was re-embalmed 3 years ago and placed back in the coffin with a glass lid, for all the world to see. I thought of how he believed he was some sort of Saviour, but thank God he is just as dead as any other self-styled God. God has a way of stepping in and circumventing the schemes and ambitions of men.

But the warning is still there that man must turn from their evil ways and live as He would have them to live. We seem to be following a course that many other nations have followed which led to their eventual downfall and disappearance from world leadership, and that is the placing of all of our trust and reliance in leaders. We look to Washington to solve all of ~~our~~ our ills and the right man in the right place will take care of us with money, and food stamps and all of the other good things of life.

(Illustration of Henry Grady)

The American home is still the place where the America dream begins, and comes true. It is still that godly father and mother, rearing God fearing, Christ loving children that is going to turn the tide of the times.

I submit to you that we need the "CIA" in America, but that it be, "Conversion, Intercession, and Application." This is better than any other organization which can be used for spying or subversion in other nations, because this is ~~from~~ based upon God and what He would have us do. But I submit to you this morning that "CIA" could and should stand for "CHRIST IN AMERICA." Christ, in the lives of every person. Christ in the hearts of all Americans. And Christ accepted as our only Saviour. The Saviour that all government leaders from the

President on down. Christ, your Saviour and mine.

We need to hear as a nation and a people the words of the Lord: "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets."



God is a Spirit, and they that worship Him must  
worship Him in spirit and in truth.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
PENTECOST (WHITSUNDAY) JUNE 6, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
ELLEN MASTER, BRIAN KENNEDY - ACOLYTES

ORDER FOR HOLY COMMUNION 10:00 A.M.

PRELUDE "A Song of Hope" MUELLER  
\*PROCESSIONAL HYMN No. 184 "ALL HAIL THE POWER OF JESUS" NAME"  
\*ASCRIPTION - CHORAL AMEN  
\*ALTERNATE ORDER OF HOLY COMMUNION PAGE 32  
SCRIPTURE ACTS 4: 23-37  
HYMN No. 188 "HOLY SPIRIT, TRUTH DIVINE"  
\*APOSTLES CREED  
\*GLORIA PATRI  
ANNOUNCEMENTS  
OFFERING  
OFFERTORY "OFFERTORY ON MERCY" GOTTSCHALK  
SAXOPHONE SOLO "IN THE GARDEN" ROL THOMPSON  
SERMON "THE MODEL"  
SERMON PRAYER AND LORD'S PRAYER  
COMMUNION HYMN No. 341 "HERE, O MY LORD, I SEE THEE  
FACE TO FACE"

\*PAGE 33 ALTERNATE ORDER FOR HOLY COMMUNION  
THE COMMUNION: (ALL RETAIN ELEMENTS UNTIL ALL ARE SERVED)

\*PRAYER OF THANKSGIVING

\*THE HYMN OF THANKSGIVING 191 "BREATHE ON ME, BREATH  
OF GOD"

\*BENEDICTION

\*THREEFOLD AMEN

\*POSTLUDE "AGINCOURT HYMN" WILLAN

----- \*CONGREGATION STANDING -----

THE ELDERS AND DEACONS WILL SERVE COMMUNION TODAY -  
THEY INCLUDE: WALTER HARMON, CHET STAUFFER, CHARLES  
PENAR, BILL PFLUGH AND NORMA KNAUER.

ELDER AND MRS. PAUL RIEMER WILL REPRESENT COUNCIL AT  
THE DOOR TODAY.

WE INVITE ALL CHRISTIANS REGARDLESS OF DENOMINATION  
TO PARTAKE OF THE LORD'S SUPPER WITH US.

PLEASE FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S

RECORDS ARE ACCURATE. YOU WILL FIND THEM IN THE  
RECEPTACLE ON THE BACK OF THE PEWS.

IF VISITORS WILL PUT EITHER THE NAME AND ADDRESS OF  
THEIR CHURCH OR THEIR PASTOR'S NAME AND ADDRESS ON  
THE BACK OF THE COMMUNION CARD, IT WILL BE FORWARDED.

HOSPITALIZED: MRS. BERT KANUER (ICU),  
MR. GALE LEIGHTON. - H.H.E.

NURSERY WILL BE PROVIDED TODAY BY: JEAN FENCIL,  
DRU RENDEL AND PATTY McWILLIAMS.

THE ATTENDANCE LAST SUNDAY WAS 173.

TONIGHT - 7:00 - BUILDING PLANNING COMMITTEE MEETING.

MONDAY - 7:30 - HOLY COMMUNION (ALTAR) FOR THOSE THAT  
CANNOT BE HERE TODAY.

MONDAY - 7:30 - FINAL MEETING OF WOMEN'S MARY PRUGH  
CIRCLE.

DON'T FORGET TO RESERVE JUNE 27 - CHURCH FAMILY PICNIC  
AT THE MILLER SHELTER - BUTLER MEMORIAL PARK.

THINGS WILL BEGIN AT 2:00, SUPPER AT 5:30 - SOMETHING  
GOING ON UNTIL DARK. (READ YOUR NEWSLETTER)

KAY MORRIS WOULD LIKE TO PLAY YOUR FAVORITE HYMN  
SOMETIME WHEN SHE CAN - DROP A NOTE IN THE OFFERING  
PLATE, OR DROP IT OFF AT THE OFFICE AND IT WILL BE  
GIVEN TO HER, OR YOU MAY GIVE IT TO HER YOURSELF.

THE FLOWER CHART IS BEING PASSED TODAY - FLOWER PER  
SUNDAY IS STILL \$8.00.

VACATION BIBLE SCHOOL WILL COMING UP REAL SOON NOW -  
IS YOUR CHILD REGISTERED. THE INFORMATION IS NEEDED  
SO MATERIAL AND SUPPLIES CAN BE PURCHASED.

IT WILL RUN FROM JUNE 14 THRU 18 AND FROM 21 THRU 25,  
FROM 9:00 UNTIL 11:30 P.M.

IF YOU KNOW OF ANYONE GRADUATING FROM HIGH SCHOOL,  
COMMUNITY COLLEGE, TRADE SCHOOL OR COLLEGE PLEASE  
LEAVE US KNOW BEFORE NEXT WEEK.

THE CONFIRMATION PICTURES ARE IN - PLEASE PICK YOURS  
UP TODAY IF YOU POSSIBLY CAN.

-----  
WHEN THE PRELUDE MUSIC BEGINS, WE SHOULD BEGIN TO  
MEDITATE AND COMMUNE WITH GOD THROUGH THE MUSIC, AND  
THROUGH THE THOUGHTS THE MUSIC EVOKES IN OUR HEARTS.  
IN THE CHURCH SERVICE IT IS THE BEGINNING OF THE  
WORSHIP AND A TIME TO PREPARE US FOR WORSHIP.

THURSDAY - 7:00 - YOUTH GROUP MEETING AT THE CHURCH.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

HOLY COMMUNION JUNE 7, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR

ORDER FOR HOLY COMMUNION 7:30 P.M.

\*HYMN No. 188 "HOLY SPIRIT, TRUTH DIVINE"

\*ASCRIPTION

\*INVOCATIONAL PRAYER

SCRIPTURE I CORN. 11:20-29

COMMUNION HYMN No. 341 "HERE, O MY LORD, I SEE  
OFFERING THREE FACE TO FACE"

\*ALTERNATE ORDER OF COMMUNION PAGE 32

THE COMMUNION

\*PRAYER OF THANKSGIVING

\*HYMN OF THANKSGIVING No. 191 "BREATHE ON ME, BREATH  
OF GOD"

\*BENEDICTION

\*THREEFOLD AMEN

\*POSTLUDE

----- \*CONGREGATIONS STANDING -----  
ELDERS AND DEACONS SERVING COMMUNION THIS EVENING  
ARE: ROLAND THOMPSON, HOWARD BOLAM, ANN WILLIAMS  
AND JOHN REDMAN.

ANNOUNCEMENT HYMN AFTER OFFERING

"The Model

Text: Acts 4:31,32

(Illus preacher & compliments, warm preach, model pr)  
1 r is Model Ch Js Xp, it in G's Word & our Scrip

EXEGETE vsa 23-30

" " Text vsa

" = Prayer: Prayer Meetings & 2days problems,  
Let Clergy do it, their job

Prayer shud B backbone peop & cong  
(Illus Missionary 2 British Columbia)

Shaken: earthquake? Visible chang in them, they shak

Motivated by H Sp with boldness & this ch need 2da

2B shaken visibly G's Word & stop treat lik senil  
old man 2B pampered, appeased by wishy/washy faith

2B filled H Sp/not wierd, way out, but bold 2 spea  
2 unch/unxp

Compar earl ch/how many led other 2 Xp?

fanatic ch's gro/formal, pietis, dignif lose

Jews say earl Ch turn world upside down

32\* 1 Hart & Soul: no splits=united,

no factions all felt alik, no gro cong canB spli

" littl group follo pastor/others fight all do

Must B ~~divid~~ united Js say cannot stand

This apply Ch, govt, home, business etc

Every1 must pull 2gether or Satan take over

Has toeKold livs peop no want do G will

All Things Common\* Acknowl all Blong 2 G,

We no own anything-not my car, house, clothes etc/

Ever C car/house follow hearse 2 cemetary?

" " Brinks truck follo wealthy man cemetary?

No tak anything out world, yet liv lik must B kept

Peop good stewards keep wat Blong 2 G & use 4 sel

Earl ch ~~xxxx~~ share 2gether wat had

No mean we go home swap furnit with neighbors

It mean stewards all G giv 2 them & we need thi

Model of Ch giv by G as examp 4 futur ch's 2 copy

(Illus Fire this Church)

Wat needed every cong/not actual fire but enthusias

Fire that cum 2 peop who fill H Sp & hav cot fire

This wat happen Pentecost & need happen 2day

Model still operativ any cong want it

Let us Bgin 2day mak that Model

" " pray that all us & this place B shaken

" " stand 4th boldly proclaim Gosp Js Xp

" " B 1 hart & Soul, united common cause mov this

cong & ch Js Xp ahead by growth & luv 4 all

" " us know & Bliev that all we R, & hav Blong 2

G & we cannot, nor must not cheat Him out of

wat is His

" " share 2gether things of Sp & gro as Xpians



## "The Model"

Scripture: Acts 4:23-37

Text: Acts 4:31-32

And when they had prayed, the place was shaken where they were assembled together; and they were ~~filled~~ all filled with the Holy Spirit, and they spoke the word off God with boldness. And the multitude of those that believed were of one heart and one soul; neither said any of them that any of the things ~~he possessed~~ which he possessed was his own; but they had all things in common.

Models ~~xxxxxxx~~ such as this (airplane, boat, car, or whatever), serve to let us see what the real thing looks like. There are many models which we have in life. One such model is the idea of marriage and what a model wife or husband should be like. That reminds me of the story of a man who after he was married, made the statement to his wife, "Now that we are married dear, perhaps I'll be permitted to point out a few of your faults." The wife replied, "That won't be necessary. I know them all too well. They kept me from getting a better man than you." Well needless to say, there is much to be said for ~~xxx~~ what we think the model should be, and sometimes what it actually is.

But when it comes to the Church of Jesus Christ, there is no problem with what the model is or what it should be. The model is pointed out in God's Word and we only need to search the Scriptures to find it. Our scripture for this morning contained the information regarding the Model Church.

Peter and John had been arrested by the same rulers, the Sanhedrin, who had sought and gotten the crucifixion of Jesus. They were alarmed that these two fanatics were going to cause the same problems this Jesus of Nazareth had caused. So the natural thing was to get them out of circulation for a while. It is interesting to note that this is the same Peter who a short time ago had completely denied Jesus, and had taken the coward's way out of the situation. But now we are told in verse 23 of this chapter that it was the boldness of Peter and John that caught the attention of the authorities. After spending a night in prison they were released and they came to the other disciples and told them of the things that had happened to them. After relating their story the company of them united in prayer. They acknowledged in their prayer the power and sovereignty of God, and then they asked that even though they were being threatened, that they could have the boldness to speak for Christ.

And we read that their prayers were answered, for the place was shaken where they were assembled. Here it is at this ~~31~~ 31st verse that the model for the church is to be found. It reads, "And when they had prayed." In other words the Church should always be a praying community. Someone asked me just recently if we had a Prayer Meeting in our Church. I answered no, but I want to get one started sometime in the near future. Prayer Meetings are a thing of the past we are told. But are they really? Isn't it more of a fact that we have gotten lazy in our ~~churches~~ congregations and cannot be bothered with something like this? Isn't it more of a fact that our outside activities have taken precedence over our spiritual lives? Isn't it more of a fact that we are not people of great prayer and this becomes evident in a group where we may be asked to pray? Isn't it more of a fact that we are embarrassed by prayer and our lack of understanding how and when to pray? I believe that we have merely turned the prayer department over to the clergy, because once again they are getting paid for it, and as such are my spokesmen to God. It is easier this way, and I can do what I want without feeling a sense of responsibility in this department. But there isn't a person who ~~says~~ answers to the name of Christian, who shouldn't be able to pray in a public prayer meeting. There isn't a one of us here this morning who should ever be embarrassed by prayer. It is prayer that is the backbone of our lives. Or it should be. How else can we communicate with our Father and expect to receive the things we need? We cannot receive unless we ask.

British Columbia that too often he treated God like a penny-pinching miser. He said if I ask God for peanuts, I get peanuts; but ~~pincher. He said that when we ask God for peanuts, God is~~ when I treat Him like the great God that He is, He acts like the King of Kings. ~~going to give peanuts. But when we come and ask from Him we would~~ A hymn tells us, "Large petitions with thee bring, thou art coming to a king." ~~ask from a King, it is then that we receive what a King will give.~~

The next thing we read is that the place was shaken. There are some who interpret this as being an earthquake. Perhaps it was, or maybe it wasn't. But one thing is certain, and that ~~it~~ is, there was a visible change which came upon them. If it wasn't an earthquake all around that area, it was a shaking of the place they were in. It was again at this point that they were visibly motivated by the Holy Spirit and once again they had the boldness to speak the Gospel



of Jesus Christ. This is what the Church universal needs today, and this is what each congregation needs. To be shaken visibly by the truth of God's Word. To be convicted down to the last person within that congregation that God is sovereign and that we should stop treating Him like He was a little old man who is senile and needs to be pampered and appeased by our wishy-washy faith we show to Him. Each congregation needs to seek the filling of the Holy Spirit not in some wild and wierd manner, but that we are able to step forth into our towns and communities and speak to those who are unChristian and unchurched, and not be ashamed to do it. To have the boldness that can only come from the Holy Spirit within us, which God supplies for our needs.

This is the comparison to the early Church and the Church of today. Ask in many of our congregations how many people within that congregation have led another person to the Lord, and you will receive blank stares, and perhaps even hostility, because you are asking something only those fanatical churches do. But look at those churches others poke fun at and you will see they are the ones who are growing, and the staid, and prim and proper, and dignified, and formalized, and pietized churches are losing members and can't figure it out. It is the job of every person within a congregation who ~~xxxx~~ call themselves Christians to lead others to that Christ. This is how the early Church grew until it enveloped almost all of Jerusalem and the Jewish authorities made the statement that these men had turned the world upside down.

In the 32nd verse we read that "The multitude of them were of one heart and one soul." This means they were united. They were not split down the middle and each one clinging to a little faction here, or a little faction there. But instead, they believed alike, they felt alike, and they all did the same things. This is what any congregation needs, and needs it badly. No congregation that is going to grow and develop and expand can afford to be split into little factions or groups. You cannot have a little gropus of people who will follow the Pastor, and a little group of people who will try to circumvent anything he does and expect to have unity. It must be a divided effort by all or it will fail. Jesus said a house divided against itself cannot stand. This applies in church, in governement, in the home and everywhere else.

There must be unity or there is chaos. Everyone must pull together, or the congregation is going to fall. It is when there is disunity and disharmony within a congregation that satan is able to do his greatest work. He works the hardest where he has a foothold. And he has a foothold where people are unwilling to accept and do what God commands and demands we do. It is satan who works through us to put the monkey wrenches into plans that need to be made, and advances that need to be taken. It is satan who motivates us to stop progress and to stand still. No congregation can afford to let satan rule its members and all members need to turn to God and ask Him to help us to overcome the wiles of the devil.

Then we read in the 32nd verse, "Neither said any of them that any of the things which he possessed was his own; but they had all things in common." They acknowledged that all that they ~~possessed~~ had belonged to God. There isn't one thing that we actually own in this life. We may say this is my house, or my car. But have ~~you~~ you ever seen anyone being taken to the cemetery with his house or his car going with him? Have you ever seen a Brinks truck following a wealthy man being buried? There is not one thing on this earth that we will take out of it when we die. Yet we all live like these things must be kept and hung on to. Ask people to contribute more to the work of the Lord and you will find out how much belongs to God and how much belongs to us. People are good stewards of keeping what belongs to God and using it only for themselves. We need to take some lessons from the model of the early Church and follow their leading in this. "They had all things in common," meant that they shared together what they had. This doesn't mean that we should go home and start taking furniture over to our neighbors and using theirs. It means that they were stewards of all that God had given to them. They were willing to pool their resources and to use all that they had to the glory of God.

The model of the New Testament Church was not given by God as a supreme example which would be completely unattainable in the succeeding years, but as an example for the future church to copy and expand upon.



(Illustration of 1st time fire in the church)

This is what we need in every congregation. I do not mean an actual fire, but the fire of enthusiasm. The fire that comes from people who have been filled by the Holy Spirit of God, and have caught fire in their lives. This is what happened at Pentecost, and this is what needs to happen to the Church today. "The Model" is still operative today for any congregation that wants to have it. Let us today begin toward ~~this~~ making this Church that model. Let's pray that this place and us are shaken, let us stand forth with a boldness to proclaim the Gospel of Jesus Christ here, and in the community. Let us be of one heart and one mind, united in the common cause of moving the Church of Jesus Christ ahead by growth and love for each other. Let us know and believe that all we are, and all we have belongs to God that we do not cheat Him out of what belongs to Him. Let us share together the things of the spirit and grow in love as His children.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

LAYMAN'S SUNDAY JUNE 13, 1976

THE REV. RALPH C. LINK, PASTOR  
MR. WILLIAM OHL, YOUTH DIRECTOR - GUEST SPEAKER  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
ELLEN MASTER, BRIAN KENNEDY - ACOLYTES

ORDER OF WORSHIP - 10:00 A.M.

PRELUDE: "RHOSYMDRE" R. VAUGHAN-WILLIAMS  
PLEASE REMAIN SILENT WHEN THE PRELUDE BEGINS

\*PROCESSIONAL HYMN No. 43 "WHEN MORNING GILDS THE SKIES"

\*ASCRIPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "O GOD, WHO HAST TAUGHT US THAT  
WE ARE MEMBERS ONE OF ANOTHER, AND HAST ORDAINED OUR  
BROTHERHOOD IN THE BOND OF THY SPIRIT; REMOVE, WE BESEECH  
THEE, FROM AMONG US ALL DISTRUSTS AND BITTERNESS IN  
INDUSTRIAL DISPUTES, AND ALL OCCASION OF DISCONTENT; THAT  
SEEKING WHAT IS JUST AND EQUAL, AND CARING FOR THE NEEDS  
OF OTHERS, WE MAY LIVE AND WORK TOGETHER IN BROTHERLY  
CONCORD AND LOVE; THROUGH JESUS CHRIST OUR LORD. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

LAYMAN: O LORD OPEN OUR LIPS.

PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY

SCRIPTURE: JOHN 8: 31-51

HYMN No. 389 "RISE UP, O MEN OF GOD!"

\*AFFIRMATION OF FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

LAYMAN: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

LAYMAN: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "PSALM"

YOUNG

NET: "PRECIOUS LORD, TAKE MY HAND"

DORSEY

SUNG BY DUTCH AND HOWDY BOLAM

SERMON: "BIG D"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 207 "JESUS CALLS US: O'er THE

\*BENEDICTION AND THREE FOLD AMEN TUMULT"

ORGAN POSTLUDE: "REJOICE, YE PURE IN HEART" WILLAN

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

CLARA AND FLORENCE SHAKELY IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: \*WALLY FEDER, JOHN SNOW,

MONT MACKINNEY, HERB SHEARER AND STEVE VARGO

PRES. AND MRS. PAUL PFABE WILL REPRESENT COUNCIL AT THE  
DOOR THIS MORNING.

WE WISH TO CONGRATULATE THOSE WHO ARE GRADUATING AND  
GIVE YOU OUR BEST WISHES FOR THE FUTURE.

COLLEGE: STEVE BARTON, INDIANA UNIV. OF PA.; SANDRA

COTTAGE - SLIPPERY ROCK STATE (JAN. 1976); GAYLE HERRIT -

DUQUESNE UNIV.; THOMAS RIEMER - UNIV. OF CINN. OHIO,

PAMELA TAIT - SLIPPERY ROCK STATE COLLEGE.

COMMUNITY COLLEGE - DEBORAH MELTON.

HIGH SCHOOL: SUE HOLLEFREUND, LLOYD LINK (KNOCH HIGH),

DEBBIE MCBRIDE, LINDA PFABE, MARLENE RIEMER,

BILL THOMPSON.

NURSERY WILL BE PROVIDED TODAY BY: JUDY SNYDER,

ISABEL HOCKENBERRY AND MARY DELLEN.

THE ATTENDANCE LAST SUNDAY WAS 253.

HOSPITALIZED: EARL WOGAN (MAXI CARE), MRS. BERT KNAUER,

TONIGHT - 7:30 - A SPECIAL MEETING OF THE BUDGET AND

FINANCE COMMITTEE.

VACATION BIBLE SCHOOL STARTS TOMORROW AT 9:00 A.M.

COOKIES ARE NEEDED FOR V.B.S. AND THIS IS TO REMIND  
THOSE WHO SIGNED UP TO BRING THEM.

MRS. HUGHES (NELLIE) IS LIVING TEMPORARILY AT 313 E.

PEARL ST. THIS IS THE APARTMENT OF MRS. PEARL PALMER,

(2ND FLOOR). MRS. HUGHES WOULD LIKE SOME VISITORS

FROM TIME TO TIME.

WE WISH TO THANK ELDER CHET STAUFFER AND DEACONESS

MRS. NORMA KNAUER FOR ASSISTING WITH THE SERVICE TODAY.

OUR THANKS TO WILLIAM OHL FOR BRINGING THE MESSAGE TODAY

IN THE ABSENCE OF OUR MINISTER.

REV. AND MRS. LINK, MRS. ANN WILLIAMS AND MRS. ALMA

KILLEAN (DELEGATES) WILL BE HOME THIS EVENING AFTER

A WEEKEND AT DUQUESNE UNIVERSITY FOR THE P.W. CONF.

THE FLOWER CHART WILL BE CIRCULATED AGAIN TODAY



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SECOND SUNDAY AFTER PENTECOST JUNE 20, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST - MRS. KITTY FEDER, SUB. ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
SHELLY HOCKENBERRY, RANDY DELLEN - ACOLYTES

ORDER OF WORSHIP - 10:00 A.M.

PRELUDE: "ARISO" HANDELL  
PLEASE BE SILENT WHEN THE PRELUDE MUSIC BEGINS  
\*PROCESSIONAL HYMN No. 69 "GOD OF THE GLORIOUS SUNSHINE"  
\*ASCRPTION  
\*EXHORTATION  
\*CONFESSION (IN UNISON) "O GOD, WHO MAKEST THYSELF KNOWN  
IN THE STILLNESS; LET US FEEL THY PRESENCE IN THIS SACRED  
PLACE; MAKE US TO BE OF THE COMPANY OF BRAVE SAINTS WHO  
HAVE WORSHIPPED HERE IN SPIRIT AND IN TRUTH; THROUGH THE  
VOICES OF MEN AND THE INSTRUMENTS OF PRAISE GIVE US TO  
LIFT OUR HEART TO THEE; AND SO, O LORD, PURIFY OUR LIVES  
THAT, GOING FORTH INTO THE WORLD, WE MAY GO IN THY  
STRENGTH AND IN THY LOVE; THROUGH JESUS CHRIST OUR LORD.  
AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY  
SCRIPTURE: I SAMUEL 31  
HYMN No. 273 "JESUS, THY BOUNDLESS LOVE TO ME"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
\*PASTOR: THE LORD BE WITH YOU.  
\*PEOPLE: AND WITH THY SPIRIT.  
\*PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERTORY: "BERCEUSE" A. ILJENSKY  
TRIO: "LET THERE BE PEACE ON EARTH" -  
NORABEL COOPER, DORIS ANGELONI, CYNDIE SYBERT

SERMON: "HOW TO GET FLEAS"  
PRAYER AND LORD'S PRAYER  
\*HYMN OF DEDICATION No. 271 "O JESUS, I HAVE PROMISED"  
\*BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE:

\*CONGREGATION STANDING - - - - -  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. CHARLES PENAR IN MEMORY OF PAM PFLUGH.  
SERVING AS USHERS TODAY ARE: BOB DELLEN, CHRIS PFABE,  
BRIAN PFABE, AND STEVE BASEHORE.  
ELDER AND MRS. ROLAND THOMPSON WILL REPRESENT COUNCIL  
AT THE DOOR TODAY.  
NURSERY WILL BE PROVIDED TODAY BY: MARTHA DEREWICKI,  
DORIS ZAVACKY, AND NANCY LINK.  
ALL OF THE LOOSE OFFERING TODAY WILL GO TO "MEALS ON  
WHEELS"  
A COOKIE SHEET IS BEING PASSED THIS MORNING - SO THAT  
THE VACATION BIBLE SCHOOL STUDENTS WILL HAVE A TREAT  
THIS COMING WEEK. IF THERE ARE ANY OVER THEY WILL BE  
TAKEN TO THE PICNIC. - *2ND WEEK AGAIN*  
VACATION BIBLE SCHOOL - MON. THRU THURS. 9-11:30.  
WE WISH TO EXTEND OUR CONGRATULATIONS TO MR. & MRS.  
EDGAR HAMPTON, 100 PATTERSON AVE. ON THEIR 50TH  
WEDDING ANNIVERSARY - WED. JUNE 23. *MR. STERNH JEROME*  
HOSPITALIZED: MR. EARL WOGAN, MRS. BERT KNAUER. *MRS. GRAVE*  
CHURCH FAMILY PICNIC: WILL BE HELD NEXT SUNDAY - 27TH,  
AT THE MILLER SHELTER IN BUTLER MEMORIAL PARK. THINGS  
WILL BEGIN AT 2:00 AND CONTINUE ON UNTIL DARK. *CHURCH*  
SUPPER WILL BE AT 5:30 P.M. SWIMMING, CONTESTS,  
GAMES, ETC. WILL BE ON THE AGENDA. BRING A WELL FILLED  
PICNIC BASKET AND JOIN IN THE FELLOWSHIP AND FUN.  
BEVERAGE AND DESSERT WILL BE PROVIDED.  
THE ATTENDANCE LAST SUNDAY WAS 163.  
ELDER CHESTER STAUFFER WILL BE INSTALLED TODAY AND  
ELDER PAUL RIEMER WILL BE ORDAINED, TO FILL THE UN-  
EXPIRED TERMS OF ELDERS.  
BUTLER CO. HAS RECEIVED FEDERAL FUNDS TO PROVIDE FREE  
WINTERIZATION TO HOMEOWNERS OVER 60 YRS. OF AGE. THE  
PEOPLE SHOULD OWN THEIR OWN HOME AND RESIDE THERE.  
A PERSON LIVING ALONG SHOULD HAVE AN INCOME UNDER  
\$3,500. AN ELDERLY COUPLE COULD HAVE AN INCOME MAXIMUM  
OF \$4,625. PLEASE FEEL FREE TO CALL 282-7180 WITH  
QUESTIONS THAT YOU MIGHT HAVE.

# TRINITY CHARGE--THE UNITED CHURCH OF CHRIST

Ralph C. Link, Pastor  
 Trinity Church, New Bloomfield 9:00 A.M.  
 Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP May 20, 1973

The Organ Prelude  
 \*The Hymn of Praise 69  
 \*The Call to Worship  
 \*The Prayer of Confession (Unison)

Almighty God, Spirit of purity and grace,  
 whose dwelling is with the humble and con-  
 trite heart, hear thy children's confession  
 of sin and grant us thy mercy. For all  
 that has been evil in our lives, for unholy  
 thoughts and impure motives, for any scorn  
 of goodness, trifling with truth, and in-  
 difference to beauty, for all our wanderings  
 from the better way; in the name of Christ  
 our Lord. Amen.

\*The Kyrie  
 \*The Assurance of Pardon  
 The Scripture --- John 15:18-27  
 \*The Gloria Patri  
 The Anthem (Trinity)  
 The Pastoral Prayer  
 The Choral Response (Trinity)  
 The Receiving of Tithes and Offerings  
 \*The Doxology  
 \*The Offering Prayer and Lord's Prayer  
 Reception of New Members (Trinity)  
 The Hymn of Meditation 273  
 The Sermon --- "Guilty By Association!"  
 The Sermon Prayer  
 \*The Hymn of Response 271  
 \*The Benediction  
 \*The Threefold Amen  
 \*The Postlude

\*Congregation Stands

## GENERAL ANNOUNCEMENTS

The Crusade for Christ in the Duncannon area  
 will begin this evening at 7:30 PM in our  
 church and continue each evening through  
 Thursday May 24th. There will be a different  
 speaker each evening as well as special music  
 and singing groups. Tonight is Youth Night.  
 Let us support these services with our presence  
 and our prayers. This is an event for the  
 Trinity Charge.

### TRINITY CHURCH ANNOUNCEMENTS

*MAOG 60.0. ON CAR WASH*  
 We cordially welcome as new members this  
 morning Mr. & Mrs. Robert Shearer, Vance  
 Shearer and Lou Ann Shearer.

There will be a family congregational dinner  
 on Sunday June 10th at 6:30 PM.

*BY THURS*  
 CHAIRS, PLEASE REMOVE BECAUSE OF  
 NEW CHAIRS. ALSO PICK UP NEW  
 CONFERENCE CHAIRS

*NEXT SUNDAY GATHERING 13:00 TUE*  
*KIVEN*  
*NO BIBLE STUDY*



"How To Get Fleas"

Text: 1 Sam 31:8,  
AND IT CAME 2 PASS ON THE MORROW, WEN THE PHILISTINES  
CAME 2 STRIKE THE SLAIN, THAT THEY FOUND SAUL & HIS 3  
SONS, FALLEN IN MT. GILBOA

Scripture: 1 Sam 31

(Illus Great Stone Face) this examp Gilt By Associa  
Sum1 1nce say LIE DOWN WITH DOGS, GET UP WITH FLEAS  
All Gilt By Assoc & Can get Fleas negativ/positiv  
Scripture this AM classic examp negativ Fleas  
EXEGETE Scripture

Tale prov no else/prov wen man sin He harm others  
"Man say, I only harm self" But duz he? Duznot perhap  
harm wife, family, children, friends?

Saul sons, Abinadab, Jonathan, Melchishua die Bcuz him  
Jonathan good son, loyal son, obedients son  
How many men, women execute Bcuz Gilt By Assoc?

R we not all Gilt Bcuz 4 fathers got Fleas, & we hav  
R we not heirs 2 sel-wil sins they had?  
Jeremiah sed, "NO MAN REPENTS OF HIS WICKEDNESS SAYING  
'WAT HAV I DUN?'" ~~WHY DO THE PEOPLE NOT REPENT OF THEIR~~  
~~WICKEDNESS? WHY DO THEY NOT SAY, 'WAT HAV I DUN &~~  
~~RETURN TO THE LORD?'"~~

But U C it not me, it him, he mad me do it. Its  
his fault, he led me into it etc.  
Even good News no difference

(Illus emperor & serf)

Man lik this in regard offer by G, he no want involv  
Mite cost sumthin, create demands  
But G no expect perfection, only B sons, B memb family

How 2 Get Fleas & B positiv=courag 2 B diff  
Courag Bcuz world hate/dislik thoz who diff  
ARISTIDES banish from Athens/"Bcuz I tire hearing  
him called 'The Just.'"

Socrates killed, called human gadfly, compel men think  
& examine selvs, & men hate 4 this  
it danger hav higher standard than peop around U  
World luv conform, & conform mean accept standard Bhav  
Any1 no conform=oddball, classify, label, pigenholed  
Js knew this & told discips 2 expect persecution

This sam challeng shud fill & thrill 2M yrs later  
We can B gilt By assoc, & get Fleas, but positiv with  
Js Xp as our associate  
1st=Fleas terms world mak us sinners & we must admit  
2nd after admit, redy 4 forgiveness ours thru Js Xp  
Is Good News all need 2day & can chang us dramatic  
(Sobs who he?) Wudn't B wonderful U&I cud B change  
Bcuz Gilt Assoc Js Xp & He chang us?

## "How To Get Fleas"

Scripture: 1 Samuel 31

Text: 1 Samuel 31:8, AND IT CAME TO PASS ON THE MORROW, WHEN THE PHILISTINES CAME TO STRIP THE SLAIN, THAT THEY FOUND DAUL AND HIS THREE SONS FALLEN IN MOUNT GILBOA.

(Illustration of Great Stone Face)

I am sure we have heard many illustrations such as this, showing that we can be influenced by things or people around us. Have you ever wondered how many people have died because of the influence of others? How many men and women do you suppose have been executed simply because they were an accomplice of the man or woman who committed the crime? This is what is known as guilt by association. Jesus told His disciples this would happen to them because they were associated with Him. He spoke of them being persecuted for His sake. And it wasn't too long after His death, resurrection, and Ascension, that those who called themselves Christians were being persecuted for their faith. We all know the ferocity of the Romans to eradicate this band of fanatics, and the lengths they went to to accomplish this end. It was simply another case of being guilty by association.

The end result of guilt by association is that a change takes place in the individual. The change can take several forms. It can have an adverse or detrimental effect on an individuals life because of this association. A good case in point is the scripture we read this morning. Turn to this chapter 31 in 1 Samuel.

We read that the army of Israel fled before the Philistines, they were routed in the field and ran for their very lives. Many of them were slain on Mt. Gilboa. The Philistines overtook Saul's sons, Jonathan, Abinadav, and Melchishua, and killed them.

It was then that the archers caught sight of Saul, since he was a prominent figure standing head and shoulders above most other men. So they pursued him and he was hit by their arrows, mortally wounding him. But Saul in his fear that he would be taken back to Philistia and tormented and tortured like Samson requests that his armor bearer put him out of his misery and kill him. But the armor bearer out of deference for the king, and his fear of striking the man anointed of God, refuses to do so. So King Saul falls upon his own sword and



ends his own life. The armor bearer being left alone, and perhaps also fearing the torment of the Philistines follows suit and commits suicide. (Please remember how this came about because we are going to continue this in our message next week). And so we see the end of the dynasty of Saul. What once started out as a Godly reign turned into a lonely defeat. But the real climax of the story is to be found in the 8th verse of the 31st chapter. It is here that we see the sad ending of this tale. (Read text).

Not only was the king of Israel who turned against God slain, but his 3 innocent sons and his armor bearer as well. Saul who had forsaken God died apart from God. But whatever had been the character of anyone else, surely Jonathan was not deserving of the fate which befell him. He was a good son, a loyal son, and a dutiful son. But because of the evil of his father he fell victim to an undeserved fate.

If this tale proves nothing else, it proves that when a man sins he not only harms himself, but he brings harm to others as well. A man may say, "So what if I do this or that sin, I am only harming myself and no one ~~xxx~~ else." But is He? Does he not perhaps harm his loved ones? His wife? Or his friends? Saul's sons had to suffer because of his evil wicked sinful life. He had the horrible experience of seeing his sons fall one by one in battle. But he would not leave the ordering of his life to God. Nor did he at the point of death turn back to God. He was a self-willed man, and he sought his own way. This caused others to suffer guilt by association.

Someone once ~~xxx~~ made the statement, "that if you lie down with dogs, you will get up with fleas." So if you want to know How To Get Fleas, try lying down with dogs. This is what took place in the events surrounding the life of Saul. But ~~xxxxxx~~ do we not all have fleas? Are we not all descended from the people of God's first creation? Are we not heirs of the same self-willed sins that took place in their lives? And are we not all guilty by association, thus having fleas of our own?

Jeremiah in speaking of this issue said, "No man repents of his wickedness saying, 'What have I done?'" It is always the other fellow and not me. He made me do it.

I would not have done it without him telling me to do it. So we ponder the question and wonder why as Jeremiah did, "Why do the people not repent of their ~~wicked~~ wickedness?" Why do they not say, "~~Exhorted~~ What have I done? and return to the Lord."

Even with the Good News of Christianity it doesn't seem to make any difference. The Danish theologian Soren Kierkegaard compared the Good News to an emperor who wanted to do something for one of his serfs.

(Illustration of emperor, serf, and offer of marriage to daughter.)

So we too may be reluctant to receive what God has to offer. We would perhaps much prefer for God to bless us as we are, rather than get too involved with God Himself. The Good News can be frightening if we get involved, much like the offer of the emperor to the peasant. It may obligate us to the giver and then we would be required to be beholden. To become the son-in-law of the ~~xxx~~ emperor and sit at his table the serf would have to face his unworthiness. He would have to act like a member of the emperor's family. The offer creates demands and because it creates demands it is so often refused. But God only asks that we try to act like His sons. He knows we cannot do it perfectly. He gives us the offer of Sonship through Jesus Christ, and all we need do is accept it, and try to be a member of the family with all of our brothers and sisters.

But being guilty by association can also have a more positive effect to it. It can create in the lives of those around us a good effect. But it requires that we have the courage to be different. I say courage, because the world hates and dislikes those who are different. A classic example is Aristides of Athens. He was called Aristides the Just and yet he was banished from Athens. When one of the citizens was asked why he voted to have him banished he replied, "Because I am tired of hearing him always called the Just." Likewise Socrates was killed. He was called the Human Gadfly and he was always compelling men to think and to examine themselves. And men hated that, and hated him, and so they killed him. It is always dangerous to have a higher standard than the people around us. The world loves conformity, and conformity means acceptance of what is taken to be the standard of behaviour. Anyone who does not conform to the world



Jesus knew this, and this is why He told his disciples they would be persecuted in their lives. But this is the same challenge that faces us these 2000 years later. This is the same challenge that should fill us and thrill us even today. We can know what it is to be guilty by association and in so knowing How To Get Fleas, but we can have this as a positive side of our lives.

First we must realize that Getting Fleas, in the terms of the world, makes us sinners. When we have admitted this, then we are ready for the forgiveness that is ours through Jesus Christ. This is the meaning of the Good News and this is what can change our lives so dramatically.

There are many examples of great men who have dared to be different and we always hear of them. Men like Luther, Schweitzer, Tagawa and others. But have you ever heard of a man named Sibbs?

(Illustration of Sibbs)

Wouldn't it be wonderful if you or I could be changed simply because we knew How to Get Fleas, and we understood that this was by being ~~associated~~ guilty by association. ~~In this case it would be~~ We can be, and that change can take place in our lives by the guilt of associating with the Son of God, Jesus Christ. May He indeed teach us How to Get Fleas, by association with the dogs of the world, but really teach us the lesson of ~~being guilty~~ the joy of association with Him.

ST. PAUL'S UNITED CHURCH OF CHRIST  
 BUTLER, PENNSYLVANIA  
 THIRD SUNDAY AFTER PENTECOST JUNE 27, 1976  
 THE REV. RALPH C. LINK, PASTOR  
 MRS. KAY MORRIS, ORGANIST  
 MR. RALPH COOPER, CHOIR DIRECTOR  
 SHELLY HOCKENBERRY, RANDY DELLEN - ACOLYTES

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ORDER OF WORSHIP - 10:00 A.M.

PRELUDE: "FANTASY IN C MAJOR" BACH  
 PLEASE BE SILENT WHEN THE PRELUDE MUSIC BEGINS

\*PROCESSIONAL HYMN No. 282 "FAITH OF OUR FATHERS!"

\*ASCRIPTION

\*EXHORTATION

\*CONFESSION (IN UNISON) "O LORD, WHOSE WAY IS PERFECT,  
 HELP US, WE PRAY THEE, ALWAYS TO TRUST IN THY GOODNESS;  
 THAT, WALKING WITH THEE AND FOLLOWING THEE IN ALL  
 SIMPLICITY, WE MAY POSSESS QUIET AND CONTENTED MINDS,  
 AND MAY CAST ALL OUR CARE UPON THEE, FOR THY CAREST  
 FOR US; FOR THE SAKE OF JESUS CHRIST OUR LORD. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY

SCRIPTURE: 2 SAMUEL 1: 1-16

HYMN No. 281 "A MIGHTY FORTRESS IS OUR GOD"

\*AFFIRMATION OF FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

\*PASTOR: THE LORD BE WITH YOU.

\*PEOPLE: AND WITH THY SPIRIT.

\*PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "ANDANTE IN G MINOR" RHEINBERGER

SOLO: "I LIFT UP MINE EYES" REEP LLOYD LINK

SERMON: "LIE AND DIE"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 292 "ONWARD, CHRISTIAN SOLDIERS"

\*BENEDICTION AND THREE FOLD AMEN  
 ORGAN POSTLUDE: "IMPROVISATION" MORRIS

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
 THE ROBERT TAIT FAMILY TO THE "GLORY OF GOD"

SERVING AS USHERS TODAY ARE: \*RICHARD MANGEL,  
 DARYL TAIT, JOHN DREHER AND GARY PENAR.

DEACON AND MRS. WILLIAM PFLUGH WILL GREET THE PEOPLE  
 AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 150.

NURSERY WILL BE PROVIDED TODAY BY: MRS. VIRGINIA  
 MANGEL, MRS. LINDA SHEPPECK AND ROBIN KNAUER. *ST. FRANCIS*

\*HOSPITALIZED: EARL WOGAN, MRS. GERTRUDE DAVIS (LOUIS)

MRS. GRACE CHARLTON, HERBERT SHEARER, LEWIS KRADEL  
 (MAXI CARE), MR. STEPHEN SHEPPECK - HUSBAND OF MRS.  
 HELEN SHEPPECK.

\*CHURCH FAMILY PICNIC: WILL BEGIN AT 2:00 THIS AFTER-  
 NOON AT BUTLER MEMORIAL PARK - (MILLER SHELTER).  
 SUPPER WILL BE AT 5:30 P.M. ACTIVITIES AND FELLOW-  
 SHIP WILL LAST UNTIL DARK. SWIMMING, CONTESTS,  
 GAMES, ETC. WILL BE ON THE AGENDA. BRING A WELL  
 FILLED PICNIC BASKET AND JOIN IN THE FUN. BEVERAGE  
 AND DESSERT WILL BE PROVIDED.

\*NEXT SUNDAY WE WILL HAVE A SPECIAL BICENTENNIAL  
 SERVICE. ALTHOUGH SOME OF IT MAY SEEM SECULAR,  
 NEVERTHELESS, WE ARE TOLD TO LOVE OUR COUNTRY AS  
 WELL AS GOD. IT WILL BE A DIFFERENT SERVICE FOR MOST  
 OF US.

WE WISH TO THANK THOSE WHO CONTRIBUTED COOKIES FOR  
 THE VACATION BIBLE SCHOOL CHILDREN - IT WAS GREATLY  
 APPRECIATED. WE WISH ALSO TO THANK ALL OF THOSE  
 THAT HAD A PART IN TEACHING AND ASSISTING WITH THE  
 BIBLE SCHOOL.

\*THURS. - JULY 1, 7:00 P.M. SPECIAL MEETING OF ALL THE  
 VACATION BIBLE SCHOOL WORKERS AND TEACHERS.  
 DON'T FORGET WHEN YOU GO ON VACATION - THE CHURCH  
 GOES ON AND THE EXPENSES GO ON.

\*LAST SUNDAY THE LOOSE OFFERING WAS GIVEN FOR MEALS  
 ON WHEELS AND A TOTAL OF \$69.06 WAS GIVEN TOWARDS  
 THIS WORTHWHILE PROJECT. IF YOU INTEND TO DONATE  
 TOWARD THIS - PLEASE MARK IT AS SUCH.

MEMO RIDE CALL 282-4160 (SHIRLEY THOMPSON)



"Lie And Die"

Text: 2 Sam 1:16 & DAV SED UN2 HIM, THY BLUD B UPON  
THY HED; 4 THY MOUTH HATH TESTIFIED AGAINST THEE, SAYING,  
I HAV SLAIN THE LORD'S ANOINTED.

Scripture: 2 Sam 1:1-16

How many remem soap operas? Jus Plain Bill, Widow Brown  
Ma Jarkins, etc.?

C. Burnet, As Stomach Turns, Portia Faces Life, but —

This dun 4 amuse, entertain, but Bib hav reality

Between covers mak storys pale by comparison

Shud end last wk: Tun next wk wen ask quests: Will fut-  
ure reveal Saul kil self? Wil K. Dav B happy? Wil crow  
& Bracelet sho up in Is? How wil Dav tak news Jon deth

4 ansers thez other quests tun next wk.

As scene opes 2 day plot has thickened: EXEGETE scrip  
(Ziklag giv 2 Dav By Achish, King Gath, use 2 raid Amale

Thus end tale mor electrify man cud invent

Several things: =1. Proof=chap 4, G's Word accurate &  
tru, & if want underst must Bliev Word inspired/inerr  
WITHOUT ERROR

2. Dav establ kingdom, "LIE AND DIE"

explain how yg man got crown, bracer at nite 2 reward

Cannot formulate plans deceit & expect rewards

Jer: "THE HART IS DECEITFUL ABUV ALL THINGS, & DESPERATE  
LY WICKED: WHO CAN KNOW IT?"

Js: "OUT OF HART CUM EVIL THOTS, MURDERS, ADULTERIES,  
THEFTS, FALSE WITNESS, BLASPHEMIES."

Jer. ask WHO CAN KNOW HART? Js say: GOD KNOWS CANNOT  
(Illus boy & father who hung) ~~FOOL~~

no matter how try gloss truth, it bound 2 cum out

Numbers: B SURE YOUR SINS WILL FIND YOU OUT.

2 camps Btlr Cty=Red Toenail, & woman bury man

Prosecutor say: "If no rain, If no cows wander no find

But G bring 2 lite, U canno hide from Him

honesty still best policy 4 all of lif

(Illus bank janitor & return money)

shud all fac lif lik this/hav 2 liv with self

honesty Bgin within ea us & need 2 look harts & ask,  
how honest R we?

look 2 C ther any deceit we try pass off as righted

Did yg man scrip prov anything by deceit? No.

it meant deth & needless deth. Cud told truth & liv

Insted LIE AND DIE & this promis end 2 all who wish

2 liv by deceit. G's law Bcums LIE AND DIE

No mean physical deth, but spiritual deth & this worse

Man peop liv livs defeat, depress, guilt & all Bcuz

no willing B honest with G.

All need 2 do confes 2 Sav & ask 4 give & lif different

Can cleans harts/livs if will turn Js Xp, but if unwill

then hear words G as giv 2 yg man, (text), G law, Lie &  
die

"Lie And Die"

Text: 2 Samuel 1:16,

AND DAVID SAID UNTO HIM, THY BLOOD BE UPON THY HEAD; FOR THY MOUTH HATH  
TESTIFIED AGAINST THEE, SAYING, I HAVE SLAIN THE LORD'S ANOINTED.

Scripture: 2 Samuel 1:1-16

I was thinking this past week how man goes to great lengths to provide amusement and entertainment. I was thinking in particular of the so called soap operas that waste so much valuable air time on weekday afternoons. Television is a great boon for shut-ins and people in institutions, but I imagine it must be frustrating for many of them to be content with this type of fair for their entertainment on long days. I suppose we all have a good idea of how these soap operas got started. "How many of you remember Just Plain Bill?" or, "Ma Perkins?", or "Young Widow Brown?", and others. They were called soap operas because they were sponsored mostly by different brands of laundry and face soaps. We have made all sorts of jokes and comments about them. Carol Burnett does a parody of one on her show called, "As the Stomach Turns." One of the afternoon ones was, "Portia Faces Life," to which someone added, "But she may get off with twenty years."

But I wonder how many people have ever given thought to the reality that exists between the pages of the Bible in this respect. We can read the Bible and see stories which really happened unfold before our eyes, that make the old soap operas pale in comparison. ~~If anyone wanted to cash in on this market~~

If we perhaps wanted to make several messages take on the ~~same~~ aspect of one of the soap operas, we would have ended last week's message by saying, "Tune in again next week when we will ~~ask the questions:~~ ask ~~the questions:~~ the questions:

again next week when we will ~~ask the questions:~~ Will future results prove conclusively that Saul killed himself? Will his crown and bracelet turn up again in Israel? Will King David be happy to learn that one of his enemies is dead? How will he take the news that his best friend Jonathan is dead? For the answers to these and other questions, tune in again next week.

~~The scene would begin with this message~~ As the scene opens this morning we see <sup>home</sup> that the plot has thickened. The scene has shifted to the ~~palace~~ of King David. He has just returned from ~~in Ziklag. When the Philistines had come off to~~



Ziklag had been given to King David by Achish, king of Gath and he used it as a base for his raids against the Amalekites. When the Philistines went out to do battle against King Saul and his army, they requested that David ~~remain in Ziklag~~ ~~return~~ return to Ziklag and remain there. When David gets back to his home he finds that it has been sacked by the Amalekites, and all of the people including his two wives were taken captive. He pursues the Amalekites and utterly defeats them, recapturing his people and his wives. It is while he is at Ziklag a few days later that another Amalekite comes to King David and tells him of the death of Saul and Jonathan.

He comes to David in <sup>ripped and torn clothing,</sup> ~~sackcloth~~ and with dirt on his head and in his hair, as a symbol of mourning. He bows before David and David asks him the first time, "Where did you come from?" He informs David that he is from the Israelite camp and has escaped the slaughter there. David asks for further information as to the outcome of the battle, and is told that the Israelites were routed and fled for their very lives. He tells David that Saul and Jonathan are both dead. David, not willing to believe that this has happened asks the man how he knows for a certainty that Saul and Jonathan are both dead.

So the young man begins to tell his tale to David. He tells that he just happened to be near Saul on Mt. Gilboa, and he saw Saul leaning on his spear with the enemy chariots and horsemen in hot pursuit. Saul supposedly spies the young man and asks who he is. The young man answers he is an Amalekite and at this Saul requests that he kill him. The young man reports that he did slay Saul as requested, and he took the crown ~~and~~ from his head, and the bracelet from his arm, and he produces these to David as proof of what he says.

At the news of what David and his men have heard, they rent their clothes, or ripped at them as a gesture of futility. Then they went into mourning and they signified this by weeping, and fasting. This was done until the evening, and then David calls for the young man to be brought to him once again. He again asks the young man who he is and where he came from. The young man again answers that he is an Amalekite. David asks him why he was not afraid

kill the king of Israel, and he calls one of his men to come forward and to execute the young man. Which is what happens. And David says to him, (Text). Thus ends a tale which ~~is more~~ more sensational and electrifying than any that man could invent for television entertainment today. What makes it more sensational is that it is true.

But there are several things to be noted about this episode. First I would like to point out that if you read this story and then read some of the interpretations about it, you will be told that it never took place. I was alarmed this past week as I read an interpretation of this event, and the author said that it was a story that someone made up, because it directly conflicts with what took place in the 31st chapter of 1 Samuel. Now no one would disagree with that statement, because both episodes are different. In 1 Samuel Saul asks his armor bearer to kill him, and when the armor bearer refuses, he kills himself. In 2 Samuel 1, the Amalekite is requested to kill Saul, and he says he did as the king requested. But there is a definite reason underlying the difference in the two stories which needs to be brought out. But before we look at the hidden motive, I would like to prove from the Bible itself once again, that the story is true, and all it takes is for a person to search this out and to have God prove it Himself in His own Word.

If you will turn to the 4th chapter of 2 Samuel you will see it for yourself. Here we read that two men who were captains of the raiding parties of Ishbosheth a son of King Saul, crept into his house and killed him while he slept. They cut off his head and brought it to David, thinking they would get a reward. But we read in verse 9 and 10, how David himself said he dealt with the young man who said he had slain Saul. Thus we see the story ~~xxxxxx~~ did not produce a conflict, but merely shows the underlying motive behind the man coming to David and claiming to have killed Saul.

God's Word is accurate and true, and if we are going to try to understand what God is trying to tell us, we need to believe His Word is inspired, and not in error.



Now when we strive to get to the reason for the young man claiming to have killed Saul, we can read what David said about it. David said he had the young man killed because he wanted a reward and so he lied. Thus David let it be known in his kingdom, "Lie, And Die."

We can see how this young fellow saw the opportunity to take advantage of this situation. He probably felt that David would be happy to hear of the death of his enemy King Saul, and he would probably be in the mood to give a handsome reward to the fellow who killed him. So ~~he~~ when he came upon the dead body of the king with his crown on, and his bracelet on his arm, he took ~~advantage~~ advantage of the occasion and removed them. Then he stole away into the night on his errand to get repaid by King David.

But as is always the case you cannot formulate plans of deceit and expect to reap rewards. Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it?" It is from the heart that deceit springs. Jesus said out of the heart come evil thoughts, murders, adulteries, thefts, false witness, blasphemies." Jeremiah asks who can know the heart, and it is Jesus who says what is in the heart. God knows the heart. We cannot fool Him.

(Illustration of little boy and father who had been hung)

No matter how we may strive to gloss over the truth, it is bound to come out. In the book of Numbers we are told, "Be sure your sins will find you out." We cannot hide them no matter how hard we try. We have had two very vivid examples of this in Butler County in the past few years. One fellow killed his wife and buried her, ~~and xxxxxx went walking his dog while out walking his dog~~ A man and his dog out for a walk, discovered one red painted toe sticking out of the ground. A woman who was just convicted of killing her boyfriend buried him in a field. The prosecutor told the jury, "If it hadn't rained, If the cows had not wandered into that part of the field." But you see God brought all this to light. You cannot hide things from Him.

Honesty is still the best policy in all of life.

(Illustration of janitor in bank who found large sum of money.)

This is how each of us should face life. We have to live with ourselves. So honesty begins within each of us. We need to look into our own hearts and ask how honest we are. To see if there is any deceit there we are trying to pass off as righteousness. Did the young man in today's Scripture prove anything by his deceit? Of course not. For him it meant death and a needless death at that. He could have simply returned the crown and the bracelet and told the truth and lived. Instead he Lied, and Died.

This is the promised end of all who wish to live by deceit. God's law becomes, "Lie And Die." ~~Many people have lived by deceit and are~~ This doesn't always mean a physical death, but a spiritual one. Many people today are living lives of defeat, and depression, and worry needlessly, and all because they have the guilt of dishonesty or deceit in their lives. And all they need do is to confess it to the Saviour and ask His forgiveness and life can take on new purpose and meaning.

We can cleanse our lives and our hearts of all of this if we are willing to turn to Jesus Christ. But if we persist in our old deceitful ways, and refuse to do what is necessary to change this course of our lives, then we must hear the words of God as they were given to that young man who lied to get a reward: "Thy blood be upon thy head, for thy mouth hath testified against thee," And so it is God's law, "Lie And Die."



Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him who glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise ST. PAUL'S UNITED CHURCH OF CHRIST lovingkindness and righteousness. BUTLER, PENNSYLVANIA in the earth; for in these INDEPENDENCE DAY - 200TH ANNIVERSARY JULY 4, 1976 things I delight, THE REV. RALPH C. LINK, PASTOR saith the Lord.

MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
MARY DELLEN AND MARK FRY - ACOLYTES

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ORDER OF WORSHIP - 10:00 A.M.

PRELUDE MUSIC: "HYMNS OF AMERICA" AND "TRUMPET TUNE"  
BY HENRY PURUEL

\*HYMN No. 440 "GOD OF OUR FATHERS, WHOSE ALMIGHTY HAND"

\*ASCRPTION

\*CALL TO WORSHIP

\*INVOCATION

RESPONSIVE READING #72 - PAGE 619 HYMNAL

HYMN No. 439. "GOD BLESS OUR NATIVE LAND"

\*PLEDGE TO CHRISTIAN FLAG - I PLEDGE ALLEGIANCE TO THE CHRISTIAN FLAG, AND TO THE SAVIOR FOR WHOSE KINGDOM IT STANDS: ONE SAVIOR, CRUCIFIED, RISEN, AND COMING AGAIN, WITH LIFE AND LIBERTY FOR ALL WHO BELIEVE.

\*THE STAR SPANGLED BANNER

O SAY! CAN YOU SEE, BY THE DAWN'S EARLY LIGHT,  
WHAT SO PROUDLY WE HAILED, AT THE TWILIGHT'S LAST GLEAMING?  
WHOSE BROAD STRIPES AND BRIGHT STAR, THROUGH THE PERILOUS FIGHT,  
O'er THE RAMPARTS WE WATCHED, WERE SO GALLANTLY STREAMING?  
AND THE ROCKETS RED GLARE, THE BOMBS BURSTING IN AIR,  
GAVE PROOF THROUGH THE NIGHT THAT OUR FLAG WAS STILL THERE.  
O SAY, DOES THAT STAR SPANGLED BANNER YET WAVE  
O'er THE LAND OF THE FREE AND THE HOME OF THE BRAVE?

O THUS BE IT EVER WHEN FREE MEN SHALL STAND  
BETWEEN THEIR LOV'D HOMES AND THE WAR'S DESOLATION!  
BLEST WITH VICTORY AND PEACE, MAY THE HEAV'N RESCUED LAND  
PRAISE THE POWER THAT HATH MADE AND PRESERVED US A NATION!  
THEN CONQUER WE MUST, WHEN OUR CAUSE IT IS JUST,  
AND THIS BE OUR MOTTO: "IN GOD IS OUR TRUST!"  
AND THE STAR SPANGLED BANNER IN TRIUMPH SHALL WAVE  
O'er THE LAND OF THE FREE AND THE HOME OF THE BRAVE!

\*PLEDGE TO AMERICAN FLAG

CALL TO PRAYER - SOLO- LLOYD LINK "IT'S TIME TO PRAY"  
BY PETERSON

PRAYER

ANNOUNCEMENTS

OFFERING

OFFERTORY "NOT ALONE FOR MIGHTY EMPIRE" BUNJES

ANTHEM - SOLO - CYNDIE SYBERT "GOD BLESS AMERICA"

SCRIPTURE: DEUTERONOMY 28: 1-14

SERMON: "HEADS OR TAILS?"

SERMON PRAYER AND LORD'S PRAYER

\*HYMN BATTLE HYMN OF THE REPUBLIC

MINE EYES HAVE SEEN THE GLORY OF THE COMING OF THE LORD;  
HE IS TRAMPLING OUT THE VINTAGE WHERE THE GRAPES OF  
WRATH ARE STORED;

HE HATH LOOSED THE FATEFUL LIGHTNING OF HIS TERRIBLE  
SWIFT SWORD:

HIS TRUTH IS MARCHING ON.

I HAVE SEEN HIM IN THE WATCHFIRES OF A HUNDRED  
CIRCLING CAMPS;

THEY HAVE BUILT HIM AN ALTAR IN THE EVENING DEWS  
AND DAMPS;

I CAN READ HIS RIGHTEOUS SENTENCE BY THE DIM AND  
FLARING LAMPS:

HIS DAY IS MARCHING ON.

IN THE BEAUTY OF THE LILIES CHRIST WAS BORN ACROSS  
THE SEA,

WITH A GLORY IN HIS BOSOM THAT TRANSFIGURES YOU AND ME;  
AS HE DIED TO MAKE MEN HOLY, LET US LIVE TO MAKE MEN FREE,  
WHILE GOD IS MARCHING ON.

CHORUS:

GLORY, GLORY! HALLELUJAH! GLORY, GLORY! HALLELUJAH!

GLORY, GLORY! HALLELUJAH! HIS TRUTH IS MARCHING ON.

\*BENEDICTION

\*THREEFOLD AMEN

\*POSTLUDE "O GOD OUR HELP IN AGES PAST" YOUNG

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. NICK NOHACH IN MEMORY OF "LOVED ONES"

USHERS TODAY: "ALLEN BOTACCHI, JOHN REDMAN, DAN BOSKO,

ROBERT KNAUER AND CHARLES PENAR.

DEACONESS MRS. JOAN MASTER AND ELLEN WILL BE GREETERS.  
NURSERY WILL BE PROVIDED BY JANE ANDREWS, BARB ANDREWS  
AND JODIE MARTE.

"Heads Or Tails?"

Text: Deut. 28:13

Scripture: Deut 28:1-14

Coin: mak diff 2xG whether head or tail

Exegete Scripture & parallel USA

vs 12a (Illus India visitor)

Goldwater 48% taxes

(Illus Hippie & Girlfriend)

Is turn from G & Bcum Tails, & USA 2

vs 14 expl conditions 2day, & we pervert

(Illus Abortion clinic)

Pastor & conversation with girl

No distrub peop, let live, play cool

(Wat happen if play cool 76?)

Declin Ch, 1 hr, no pray, no Bible,

ASK? Why crime, sex, dope, dilinquency etc

Adults socail whirl, & 9 mill alcoholic

(Illus Moody) & this must B U & Me

2 Chan bak 2 law/order, mor ch, Bib, pray

Nation need Js Xp, & enuf wil nil, mam

pam, wish, washy liv let liv

Need peop get fire Sun, & tell, liv it

during week.

(Illus girl & Liberty Torch)

U & ME ask same question

G giv choic 2 B HEADS OR TAILS?

as cele 200 USA, wat will B 4 U?

R U HEADS? OR RU TAILS?



"Heads Or Tails?"

Text: Deuteronomy 28:13, AND THE LORD SHALL MAKE THEE THE HEAD, AND NOT THE TAIL; AND THOU SHALT BE ABOVE ONLY, AND THOU SHALT NOT BE BE-NEATH; IF THOU HEARKEN UNTO THE COMMANDMENTS OF THE LORD THY GOD, WHICH I COMMAND THEE THIS DAY, TO OBSERVE AND TO DO THEM.

Scripture: Deuteronomy 28:1-14

Sometimes we have a way of making decisions that involves the use of a coin. We say that one side represents heads, and the other side represents tails. After we have designated which is which, we make a choice of the one we desire to have come up, and we flip it, and then act upon whichever choice appeared. At sporting events such as football where a choice of kickoff, or which end of the field to defend is necessary, a coin is used to determine this. To most of us it makes no real difference whether we choose heads or tails when flipping a coin. To be on top, or to be beneath, But in the eyes of God, Heads or Tails, makes a great deal of difference. In ~~xxxxxxx~~ is a deep concern of God. the portion of Scripture we just read Moses is telling the people what they must do in order to remain as the people of God. In the 13th verse is the admonition for the people of Israel to be Heads or on top, and not to be Tails, which is considered to be beneath.

As we go through this portion of scripture verse by verse, I believe that it is interesting if we will think of the Israelites living in their day, and think of 20th century America, and make ~~xxx~~ note of the parallels to be found here.

vs. 1, God set the nation of Israel high above all nations of the earth, the United States at one time held this unique distinction as well.

vs 2, These blessings came to both Israel and the United States.

vs. 3, The blessings of the city and the field came to pass in both Israel and the United States. At one time they had safe cities where their people could walk down the streets without fear. The United States did too, but that time is past, because of the large scale crime and violence rampant in our land.

vs. 4, Israa~~ll~~ was able to not only feed themselves, but to feed many neighboring nations as well, and the parallel is equally fitting here for the US.

vs. 5, The basket mentioned here would have to do with the production of wheat and other grains. The kneading trough would be the utensils or vessels in which bread was made. We have been able to produce so abundantly of grain that we

have been able to supply other countries with our surplus. One part of our nation, in the midwest, has been called, "The breadbasket of the world."

vs. 6, the blessing here had to do with being safe and secure not only in going in and out of their individual homes, but going in and out of the country as well. Here again we see that for the Israelites and the United States, the parallels are strikingly similar.

vs. 7, There was not a power that could withstand the might of the army of Israel even though many times the other armies had far superior numbers and forces. There was once a time when the United States military might was the strongest in the world, not because of superiority, but because like Israel, we relied upon God.

vss 8-11, the Lord re-iterates what He has said in the previous verse, expanding upon them, and we can see they came to pass in Israel and the ~~xxx~~ parallel has extended to the United States.

v 12, aIn this verse we can very vividly see the blessing of God upon our land. (Illustration of visitor from India, & size of American garbage cans).

~~(Illustration of visitor from India, & size of American garbage cans)~~

The latter part of vs ~~xx~~ 12 hits home to our country perhaps more than anywhere else. It states, (read),. We were the nation who could always give and lend to other countries in trouble. Whenever a disaster occurred we were there with our money to help out. But we are on the verge of national bankruptcy. Senator Goldwater said just recently that 48% of what each person earns goes for taxes. He stated that when it reaches 50% or more we will not be able to recover from it. We are spending millions and millions of dollars in the red and it has been a fact of history that when nations have had to borrow to survive, they have fallen.

(Illustration of hippie & girlfriend.)

is a major problem of our country. We can make jokes about it, but we all know that unless we start cracking down on those who would undermine our society by their freeloading tactics, and destructive solutions, we will not long survive.



This scripture was intended mainly for the use of the Israelites. Yet, they turned from God to act as they pleased, and they fell. Our nation has been founded upon religious principles, and because of this we have prospered and grown. Israel turned from God and the things of God and gradually declined to the extent that the message of God could only be preached to the Gentiles. They never surfaced again as a people until 1948 with the establishment of the new Israel. They turned from being the Heads God wanted them to be, to the Tails He did not desire them to be. In verse 14 is where we read what caused this condition for Israel, and the condition which is causing us to become Tails as well, (read 14).

Something is radically wrong with our nation and its people ~~which~~ when the order of things gets perverted. ~~I was talking to a local pastor this past week and~~ (Illustration of results of abortion clinic in Washington D.C.)

It is rather ironic that this should happen right at the heart of our seat of government. I was talking to a local pastor this past week and he told me of a conversation he had with a young lady not too long ago. The girl said she was against capital punishment and would campaign to keep it abolished. His reply to her was, "And I suppose you are in favor of ~~unrestricted~~ abortion?" Her answer was, "Yes, I am." To which he replied, "It is rather ironic that you are concerned with saving the lives of criminals who deserve death, but show no concern for unborn children who do not deserve to die."

We have our values all twisted and distorted. We have become so obsessed with disturbing someone's rights that we do not wish to offend anyone, and so it is live and let live. Do not talk to a Jew about Christ, because he has his right to believe as he sees fit. Do not talk about religion in school because you may offend some parent who wants to be loose and liberal. Just play it cool and let everyone do his or her own thing. What do you suppose would have happened if a lot of those who worked to found our nation would have played it cool? (Illustration of Playing It Cool in 1776)

We have gone asidex from the words of God, and we have sought to be other than His people. We no longer need God. We only open our churches for an hour on

Sunday, because that is enough time to give to God. We have too many other things to do and we cannot give the day over to Him as we once did. We do not want to be bothered during the week with prayer meetings, or Bible study, or choir rehearsal because it will interfere with our lodge meetings, or the entertaining of ourselves in some other way.

Then we wring our hands and lament that the crime rate has gone up by astronomical numbers. Our young people are involved in drugs and pre-marital sex and violence. The adult population has escaped to a ~~country~~ world of social engagements and country club living, with social drinking so that we have over 9 million ~~alcoholics~~ alcoholics in our nation. Many of these are from middle income homes, and we cry "What has happened?"

We refuse to believe that any change which must occur in our nation must begin not with somebody else, but with ME. (Illustration of Dwight L. Moody and what he said about the individual). If I expect to see a return to this country of the law and order and decency upon which it was founded, I have to begin within my own heart. If I expect to see this nation return to a nation of people under God, I must begin by seeking God's church more than just when I feel like it. I must begin to read my Bible and pray more than I ever have in my life. I need to begin to show that Jesus Christ means more to me than just a name in an obscure book. Our nation needs Jesus Christ at its very core, more so today than at any other time. We have had enough time ~~with~~ trying to solve our ~~problems~~ problems with the wily nilly, mamby pamby, wishy washy, way of "Well, live and let live." We need to turn out ~~several hundred~~ dozens of people from our Churches on Sunday morning who are fired up for the Lord, and willing to speak to their friends and relatives and neighbors about it sometime during the week. This is what is going to turn our nation around.

(Illustration of little girl and helping Liberty hold the torch).

Many people are questioning who is going to help hold up the torch of liberty today. But it falls back on you and me. God has given us the choice of being Heads Or Tails. ~~xxxx~~ As we stand forth on this 200th birthday of our nation today, what will it be for you? Are you Heads? Or are you Tails?



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
FIFTH SUNDAY AFTER PENTECOST JULY 11, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
MARY DELLEN,

ORDER OF WORSHIP - 10:00 A.M.

PRELUDE: "PAVAN" ROWLEY  
PLEASE BE SILENT WHEN THE PRELUDE MUSIC BEGINS  
\*PROCESSIONAL HYMN No. 21 "JOYFUL, JOYFUL, WE ADORE THEE"  
\*ASCRIPTION  
\*EXHORTATION  
\*CONFESSION (IN UNISON) "O LORD OUR GOD, GREAT, ETERNAL,  
WONDERFUL IN GLORY, WHO KEEPEST COVENANT AND PROMISE  
FOR THOSE THAT LOVE THEE WITH THEIR WHOLE HEART, WHO  
ART THE LIFE OF ALL, THE HELP OF THOSE THAT FLEE UNTO  
THEE, THE HOPE OF THOSE WHO CRY UNTO THEE, CLEANSE US  
FROM OUR SINS, AND FROM EVERY THOUGHT DISPLEASING TO  
THY GOODNESS. CLEANSE OUR SOULS AND BODIES, OUR HEARTS  
AND CONSCIENCES, THAT WITH A PURE HEART AND A CLEAR MIND,  
WITH PERFECT LOVE AND CALM HOPE, WE MAY VENTURE  
CONFIDENTLY AND FEARLESSLY TO PRAY UNTO THEE. AMEN."  
\*KYRIE (CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY  
SCRIPTURE: DEUTERONOMY 3: 12-20  
HYMN No. 209 "DEPTH OF MERCY!"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY "Song" PEETERS  
COGNITION OF VACATION BIBLE SCHOOL LEADERS AND WORKERS

SOLO "LET THERE BE PEACE ON EARTH" MILLER  
SUNG BY LEANNE HEATON, GUEST SOLOIST  
SERMON: "THE OLD SAW"  
PRAYER AND LORD'S PRAYER  
\*HYMN OF DEDICATION No. 217 "ROCK OF AGES"  
\*BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE: "POSTLUDE ON 'HYMN TO JOY'" BEETHOVEN  
- - - - - \*CONGREGATION STANDING - - - - -  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. COYLE FOWLER IN MEMORY OF "LOVED ONES"  
SERVING AS USHERS TODAY ARE: \*WALLY FEDER, JOHN SNOW,  
MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.  
DEACON AND MRS. CHARLES PENAR WILL BE THE GREETERS  
AT THE DOOR TODAY.  
NURSERY WILL BE PROVIDED TODAY BY: SANDY SHEPPECK,  
BONNIE VENSEL AND MARCI SHEPPECK.  
THE ATTENDANCE LAST SUNDAY WAS 184  
\*HOSPITALIZED: MRS. GRACE CHARLTON, Mrs. HULDA LIPFOLD  
(NORMAN), Mr. EARL WOGAN (ST. FRANCIS), Mrs. ELEANOR  
McWILLIAMS (ST. MARGARETS).  
\*Funeral Monday 11, Thomps/Miller, hrs 2-4, 7-9  
\*WE EXTEND OUR SYMPATHY TO THE FAMILY AND FRIENDS OF  
MR. EVERETT McCANDLESS WHO PASSED AWAY JULY 7.  
\*THE LAST COUPLE OF YEARS THEY HAVE LIVED IN FLORIDA.  
TONIGHT - 7:00 - FINANCE COMMITTEE MEETING  
DON'T FORGET TO RESERVE JULY 23, 24, 25 - ARC CAMPING  
AT FYMATUNING STATE PARK (SEE ARTICLE IN NEWSLETTER)  
ANYONE IN THE CHURCH IS INVITED - ALL YOU NEED IS  
CAMPING EQUIPMENT. Marlene Riemer birthday too  
\*MRS. MARY YOUNG OF SUNNYVIEW (SARA SNOW'S MOTHER) Dellen  
\*WILL BE 80 ON JULY 17TH - LET US NOT FORGET TO anniv 14th  
\*REMEMBER AND SEND HER A BIRTHDAY CARD.  
\*YOUTH CHOIR - ANYONE ENTERING THE FOURTH GRADE AND UP  
WHO WOULD BE INTERESTED IN JOINING THE YOUTH CHOIR  
PLEASE LEAVE YOUR NAME IN THE OFFICE. MEMBERS FROM  
LAST YEAR PLEASE SIGN UP ALSO SO WE KNOW EXACTLY HOW  
MANY EXTRA ROBES WILL BE AVAILABLE.  
THERE ARE STILL SOME SPECIAL - (GREEN) LIVING BIBLES  
IN THE OFFICE AT A SPECIAL PRICE OF \$6.75.  
WE APPRECIATE ALL OF THE LEADERS AND HELPERS AND ANYONE  
WHO HAD ANYTHING TO DO WITH HELPING OUT OF VACATION  
CHURCH SCHOOL. WE WOULD LIKE TO THANK ALL OF THOSE  
WHO BAKED COOKIES FOR THE YOUTH.

"The Old Saw"

Text: Numbers 32:1

Scrip: Deut. 3:12-20

(Take Shirley & my sermons)

Message same, encas diff terms/phrases

Diction: Old Saw, homely sayin well worn with repetit

such as Th Preacher filled his serm with wise saws

Lik 2 use An Ol Saw, but word SAW as used tim immem

Script; Mose reiter wander events peop Is

subtitle: Og's land given the 2½ tribes

Numbers 32: EXEGETE, acct as took place

vs 1, Read twice,

vss 2-5 ask Mose let settle, vs 6 Mose ask quest;

vs 7, Mose tell thots concern others, recount history

vs 16, want best land 4 cattle, vs 17, assur Mose

vss 18-19, mor assur Mose, Mose giv permission

rest chap tell Reuben, Gad, ½ trib Manasseh settle

Reason sound good, logic, but conflic G want,

plac in Prom Land, & they compromis & insult G coven

Based on SAW, & brot 4th Ol Saw, Luv G no other,

Js=No man serv 2 master, luv 1, hate other, hold 2 1,

despise other. Canno serv G & Mammon.

G plac prop prior hand Isites, but selfis took prece

Reub, Gad, Manassites no rej G, but want do own thing

Tak car number 1, & they SAW gold opp tak advant may

never cum again

House, town, pastur all set up, no cultiv, plow, clear, etc

No Pie Sky, By & By, it now=No need futur proms Lord

Wat happen? Succeed busi no try? no effort millions?

1 Chron 5:25-26

Js say, Wat shall prof man gain whole world los soul

(Illus man & sinking ship, drown Bcuz greed)

Reub, Gad, Manasites, repeat every day, am 4feet soul

4 personal greed, selfishness

No 1, Cong, Xpian, can serv self & 4get Xp

We no stop this sid Jord, pres on Prom Land & serv

(Illus Rock Of Ages) his lyrics do liv on

it 2 Rock Js Xp must mov/challeng, opports 2 serv

alway ther simply Bcuz we SAW, need avert this

G 4bid We SAW & it plac 2 furth selves"

Insted=all mov 2 that Rock which Js Xp Saviour

& wemov 2 that rock & C in Rock Prom Land, Cov G

Regard circum, probs, obstacs, opports with world,

Bliever says with Lord, I mus do will Him who sent"

It truth/wrong, right/error, holiness/sin, Xp/Satan,

This world/next.

Copro trib stil with us, & wud glad hav us swell

ranks with phys & spiritual presence, but G grant we

nev desert 2 their ranks Bcuz we decid 2B part OLD SAW



"The Old Saw"

Text: Numbers 32:1, "NOW THE CHILDREN OF REUBEN AND THE CHILDREN OF GAD HAD A VERY GREAT MULTITUDE OF CATTLE: AND WHEN THEY SAW THE LAND OF JAZER, AND THE LAND OF GILEAD, THAT, BEHOLD, THE PLACE WAS A PLACE FOR CATTLE;"

Scripture: Deuteronomy 3:12-20

Somebody asked my wife once about my sermons. She said, "They all sound pretty much the same, but I think he hollers in different places."

Many times the message is the same, except that it is encased in different terms and phrases. ~~xxxxxxxxxxxx~~ Webster's Dictionary says that an Old Saw, is an old homely saying that is well worn with repetition, such as, "The preacher filled his sermon with wise saws." An Old Saw then, other than being an old homely repetition a preacher may use, is something that speaks a truth through endless ages and generations. I would like to not only use our subject this morning as "An Old Saw," but also to use the word "Saw" as it has been used since time immemorial.

Our Scripture for this morning dealt with a re-iteration by Moses of some of the events which had transpired in the wanderings of the people of Israel in the desert. A subtitle at the beginning of the reading simply states, "Og's land given the 2½ tribes." This is the tale as it was recapped for the Israelite as history. But I would like for us to turn to the 32nd chapter of the book of Numbers, where we find recorded by Moses, the actual account as it took place. We read in verse one, (read this and repeat, "And when they saw,"). Then read on through verse 5. They are asking Moses to let them settle in this land and not to require they cross the Jordan with the others. Verse 6, Moses asks them if they are willing to sit idly by on this side of the Jordan, while their brothers cross the Jordan and fight the battles ~~xxxx~~ must be fought there. Verse 7, he intimates that their decision to stay on this side, could ~~xxxxxx~~ easily influence some of the others to desire to stay on this side, and thus bring about a condition of turning against what God wants them to do. Moses recounts to their memory the record of the spies going out into the valley of Eshcol and coming back and turning the people against the will of God, by trusting in their human knowledge. ~~xx~~ He tells how God became extremely angry

with them, and because of this God decreed that only Joshua and Caleb were to set foot in the promised land. All of their fathers and the ones living at that time with the exception of Moses, Joshua and Caleb, were now dead. Here was the completely new generations that were ready to cross over and receive the inheritance as promised by God, and they were doing the same thing and turning from God. But they ~~xx~~ strive to assure Moses that their desires are merely to have the best pastures, and grazing land for their cattle, vs 16. They assure him that once they have taken care of their herds, and ~~their~~ settled their families, they will help to settle the others across the Jordan, vs 17. They tell Moses they will not return to their homes until their brethren are properly settled in the land on the West bank of the Jordan, vs 18 & 19. Moses then tells them that if they will do as they have promised they will not be guilty before the Lord, but if they fail to do as they have said, then God will punish them for it. The rest of this 32nd chapter tells how the sons of Ruben, and the sons of Gad, and the sons of the tribe of Manasseh settled the land east of the Jordan river.

The reasons these people gave for their desire to settle on this side of the Jordan were very legitimate. It was sound reasoning and logic, but it conflicted with what God wanted them to do. Their place was inside the promised land, and not over and away from it. Their reasoning was one of compromise and it was an insult to the covenant promise of God. Their decision was based upon the little usually inoffensive word, "SAW." S A W, "SAW." This looking which they did at the fertile green pastures stretching before and around them, brought forth "The Old Saw," which had always been a part of their very life and existence. This old saw was simply a re-iteration of a portion of the 10 Commandments, which has to do with serving only God, and not the things of this world, or the things of man. Jesus added to this and gave it an actual form when He stated, "No man can serve two masters, for either he will hate the one and love the other; or else he will ~~despise the one~~ hold to the one, and despise the other. Ye cannot serve God and mammon." Or in other words you cannot serve God and the things of the world or of man.



God placed the proper priority in the hands of the Israelites, but as so often was the case, their selfish desires took precedence over the demands of God. The Reubenites, the Gadites, and the half tribe of Manasseh had not shown a direct desire to reject God, but they let their selfish motives intervene into what they should have done. They were concerned with taking care of the number one priority as far as they were concerned, and that was them. So it was that they "SAW." And the end result of their seeing was that ~~xxxxxxx~~ a golden opportunity seemed to drop right into their laps and they were going to take advantage of it, for it may never come again, or so they must have reasoned.

Here was the chance to get set up in a strange land without having to go through all of the formalities of ~~xxx~~ clearing and cultivating land, and building houses and digging wells, and all of the other things that would be required in the new land over the Jordan. Right before them was the houses built, the towns and cities of the Amorites whom they defeated ready to be moved into, and all that was needed for comfortable living, right at hand. Who could ask for anything more? Why settle for that "Pie in the sky, by and by," when it was here right now? Count us out Lord, we don't need your future promises, we can have them today.

But what was the end result of what they did? Did they succeed in their business without really trying? Were they able to become the wealthy landowners without the necessary efforts needed? Did they become the new millionaires of that sector and live happily ever after? The end result is to be found in

1 Chronicles 5:25, 26, "AND THEY TRANSGRESSED AGAINST THE GOD OF THEIR FATHERS AND ~~WENTXAXXWXXRING~~ PLAYED THE HARLOT AFTER THE GODS OF THE PEOPLE OF THE LAND, WHOM GOD DESTROYED BEFORE THEM. AND ~~XXXXXTINREXXMXXTHEXSEIRITXET~~ THE GOD OF ISRAEL STIRRED UP THE SPIRIT OF PUL KING OF ASSYRIA, AND THE SPIRIT OF TILGATH-PILESER KING OF ASSYRIA, AND HE CARRIED THEM AWAY, EVEN THE ~~XXXXXX~~ REUBENITES, AND THE GADITES, AND THE HALF TRIBE OF MANASSEH, AND BROUGHT THEM UNTO HALAH, AND HABOR, AND HARA, AND TO THE RIVER GOZAN, UNTO THIS DAY.

Jesus said, "What shall it profit a man if he gain the whole world, and lose his own soul?" This is the message which God has tried to impart to mankind ever since the beginning of time.

(Illustration of man and sinking ship, drowning because of greed, and selfishness)

So you see the story of the Reubenites, the Gadites, and the half tribe of Manasse is not an isolated case in history, but is repeated each and every day. Man in all parts of the world, and in all walks of life is willing to forfeit his very soul for his own personal greed and selfishness.

No one can be concerned with feathering his own nest and forget everything and everyone around him. No <sup>congregation</sup> ~~church~~ can serve themselves completely and isolate themselves from service outside of their small circle. No Christian can serve his own selfish needs and forget to serve His Christ. We are not to stop here on this side of our Jordan, but we must press on toward that promised land and be content to serve in whatever pasture our Father gives to us.

(Illustration of Rock Of Ages, Augustus Toplady)

His lyrics do indeed live on, but you see it is to that Rock which is Jesus Christ that we must move. The challenges are always there, as well as the opportunities to serve our needs simply because "We Saw." But God forbid that it be said of us that "We saw and behold the place was a place that was good for the furthering of ourselves. Let it ~~be~~ be instead that all of us see that distant Rock which is Jesus Christ our Saviour. And that it is to that Rock toward which we ever move. For in that Rock we see the promised land and the fulfillment of God's covenant through Him.

Regardless of the circumstances, the problems, the obstacles, or the opportunities with the world, the believer says with His Lord, "I must do the will of Him who sent me." It is either truth or error, right or wrong, holiness or sin, Christ or Satan, this world or the next. The compromising tribes are still with us, and would gladly have us swell their ranks with our physical and spiritual presence, but God grant that we may never desert to their ranks because we decided to be a part of "The Old Saw."



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SIXTH SUNDAY AFTER PENTECOST JULY 18, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
PATTY McWILLIAMS AND RICKY VINROE - ACOLYTES

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ORDER OF WORSHIP - 10:00 A.M.  
PRELUDE: "JESU, JOY OF MAN'S DESIRING" BACH  
PLEASE BE SILENT WHEN THE PRELUDE MUSIC BEGINS  
\*PROCESSIONAL HYMN No. 8 "PRAISE YE THE LORD, THE  
ALMIGHTY"

\*ASCRPTION

\*EXHORTATION

\*CONFESSION (IN UNISON) "MOST HOLY AND MERCIFUL FATHER,  
WE ACKNOWLEDGE AND CONFESS BEFORE THEE; OUR SINFUL  
NATURE PRONE TO EVIL AND SLOTHFUL IN GOOD; AND ALL OUR  
SHORTCOMINGS AND OFFENSES. THOU ALONE KNOWEST HOW OFTEN  
WE HAVE SINNED; IN WANDERING FROM THY WAYS; IN WASTING  
THY GIFTS; IN FORGETTING THY LOVE. BUT THOU, O LORD,  
HAVE PITY UPON US; WHO ARE ASHAMED AND SORRY FOR ALL  
WHEREIN WE HAVE DISPLEASED THEE. TEACH US TO HATE OUR  
ERRORS; CLEANSE US FROM OUR SECRET FAULTS; AND FORGIVE  
OUR SINS FOR THE SAKE OF THY DEAR SON. AND O MOST HOLY  
AND LOVING FATHER; HELP US WE BESEECH THEE; TO LIVE IN  
THY LIGHT AND WALK IN THE WAYS; ACCORDING TO THE COMMAND-  
MENTS OF JESUS CHRIST OUR LORD. AMEN."

\*KYRIE (CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON

\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY

SCRIPTURE: HEBREWS 11: 1-16

HYMN No. 314 "HOW FIRM A FOUNDATION"

\*AFFIRMATION OF FAITH (STATEMENT OF FAITH) FRONT OF HYMNAL

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "SWEDISH HYMN IMPROVIGATION"

REPORT ON PENN WEST CONFERENCE ANN WILLIAMS

DUET: "I BELIEVE IN MIRACLES" PETERSON

SUNG BY VON AND KAREN MALONEY

SERMON: "GOD'S GIRAFFES"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 221 "MY FAITH LOOKS UP TO THEE"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "BENEDICTUS ON 'SICILIAN MARINERS'"

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MRS. MARGARET McClymonds IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: \*ROBBIE VINROE, BOB DELLEN,

BRIAN PFABE, STEVE SMITH, CHRIS PFABE.

ELDER AND MRS. ROLAND THOMPSON WILL REPRESENT COUNCIL

AND BE GREETERS AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: TOM AND JUDY

MASSART AND ELLEN MASTER.

THE ATTENDANCE LAST SUNDAY WAS 196 *EARL WICKHAM HOME*

HOSPITALIZED: MRS. GRACE CHARLTON, Mrs. Hulda Lippold

MRS. ELEANOR McWILLIAMS,

(ST. MARGARET'S HOSPITAL) IN PITTSBURGH.

TONIGHT - 7:00 - MEETING OF THE FINANCE COMMITTEE

MRS. BERT KNAUER WOULD LIKE TO THANK EVERYONE WHO

SENT CARDS AND WELL WISHES WHILE SHE WAS IN HOSPITAL.

NEXT WEEKEND - JULY 23, 24, 25 - ARC CAMPING AT

PYMATUNING STATE PARK (SEE ARTICLE IN NEWSLETTER)

ANYONE IN THE CHURCH IS INVITED - ALL YOU NEED IS

YOUR CAMPING EQUIPMENT. PLEASE SIGN UP TODAY -

\$4.00 FEE, NAMES OF THOSE IN FAMILY, MAKE OF CAR,

AND CAR LICENSE.

YOUTH CHOIR - ANYONE INTERESTED IN JOINING AND YOU

WILL BE ENTERING THE FOURTH GRADE AND UP - PLEASE

SIGN UP IN THE OFFICE. MEMBERS FROM LAST YEAR PLEASE

SIGN UP ALSO - WE WILL KNOW EXACTLY HOW MANY ROBES

WILL BE AVAILABLE.

(GREEN) LIVING BIBLES ARE AVAILABLE IN THE OFFICE -

IF YOU WOULD LIKE ONE AT THIS SPECIAL PRICE OF \$6.75

PLEASE LET US KNOW.

THE 7TH CHURCH-AT-THE-FAIR SERVICE WILL BE HELD NEXT

SUNDAY - JULY 25 AT 7:30 P.M. IN THE GRANDSTAND AT

BUTLER FAIR GROUNDS - 422 WEST.

welcome visitors

### "God's Giraffes"

Text: Heb. 11:3, Scripture: Heb. 11:1-16

Compare sheep & Giraffes/mack=stick neck out,  
Camelopard, 18ft, accacia & Mamossa, joke sore throat  
11th Heb G's heroes, Hall Fame=G's Giraffes

EXEGETE Scrip:

(It is minister pray rain & where umbrellas?)

Read text: FAITH is BELIEVE, & this cums from BIBLE

Irion & Faith Crisis course

Faith & Prayer: (Illus native woman & ICE needed)

cum boldly 2 throne not half harted, ASK & RECEIVE

FAITH & prove God: G separ wud B Xpians from real Xpian

(Illus no underst bristles, feathers, milk, wool)

G provid but how bout us?

2 yrs Centennial=look wat ancestors left

Do U suppoz waited til had last dime? "Cost 6000, wait"

Stepped out in faith, "Lord U will provide

We talk add om & hear negativs & sour grapes

If do wat G want we plac His hands & let Him provide

PRUV ME HEREWITH, IF I WIL NOT OPEN WINDOWS HEAV & POUR

U OUT A BLESSING, THAT THER B NO ROOM ENUF REVEIV IT

WATSOEVER U ASK I WILL GIVE IT

Duz G speak negativ? Of corse not, but we limit G

We oft lik flock sheep & follo other sheep & run

scared/insted B Giraff & stick necks out 4 blessing

11th chap Heb no showcase ful trophies person who won

them/insted it scrip examp 4 us 2 follow

Nothing wrong B sheep wen need B,

But wrong B sheep wen shud B Giraffes

Let's step out & follo G'S Giraffes, & B own Giraffes

## "God's Giraffes"

Text: Hebrews 11:3,  
THROUGH FAITH WE UNDERSTAND THAT THE WORLDS WERE FRAMED BY THE WORD OF GOD,  
SO THAT THINGS WHICH ARE SEEN WERE NOT MADE OF THINGS WHICH DO ~~NOT~~ APPEAR.

Scripture: Hebrews 11:1-16

When we consider God's creation we know that many times some of the best object lessons for our faith, are to be found in the animal kingdom. We know for instance that the Bible mentions sheep quite often, and when we ponder what sheep are and what they do, we realize that they are a good animal as opposed to an evil one. We joke about them being automatic lawn mowers because of the fact that they are constantly bending down and chewing and eating grass. We also know that they are very meek and mild, and it from this that many Christians take the mistaken notion that in order to be a good Christian we are to be meek and mild and very inoffensive in our lives. But this is wrong. We are to exemplify the sheep in that we treat others gently and mildly and kindly, but we are to exemplify some other animals as well.

The Giraffe for instance is a rather strange animal. This animal is also known as ~~xxx~~ Camelopard. It can grow to the height of 18 feet from the hoof to the top of its head. It is very fleet of foot and it eats mostly leaves and twigs of trees that most other animals cannot reach. ~~xxxxxxxxxxxx~~ I once saw a cartoon where a child was looking at a Giraffe in the zoo, and he turned to his dad and said, " Boy I would hate to be like him and get a sore throat." We know of course that the Giraffe does have a very long neck. The thing that makes a Giraffe altogether different from any other animal is the fact that ~~xx~~ ~~xxxxxx~~ in order to survive it must always be sticking its neck out. It cannot just reach down a short distance to the ground as the sheep does, and find the grass that is there. It must reach among the trees for the leaves ~~of~~ of the Acaccia and the Mimosa it lives on. ~~It~~ And this is what God requires of His people whoever they may be. If we read the history of God's people we can readily see that they ~~xxxx~~ could be considered as God's Giraffes, for they were willing to stick their necks out by faith.

The 11th chapter of Hebrews is a roll call of God's heroes. It has been called



God's Hall of Fame, and rightly so. It lists the men and women who lived for God and who through their faith were willing not to be meek and mild and tame, and inoffensive. But who instead were bold, and strong, and most of all were willing to take God at His Word, and to be for all intents and purposes His Giraffes. We read the first 16 verses of the 11th chapter as our Scripture, let us look at it again and see what God is saying through it.

Exegete: vs 1, Faith cannot be seen or felt or handled, it is something we must either accept outright, or reject it.

vs 2, Men of God had this kind of faith.

vs 3, ~~Abel was the first sacrifice for sin and because of his faith he~~

God created all things, and they were made from things that we cannot see or even know about.

vs 4. Abel was the first sacrifice for sin. By his faith in God he is still held up as the example of faith to follow.

vs 5 Enoch was so faithful he ~~did~~ was not required to die as everyone else did.

vs 6, We cannot please God without faith, for it is by faith that we are able to live as He wants us to, and to do His will. How can you follow something in which you do not believe?

vs 7, Noah must have been the laughingstock of his day, Can you picture a man out building a very large boat in a field far removed from any body of water? His neighbors must have had some good laughs about this crazy man.

vs. 8, Abraham believed what he heard God tell him, and he went out to a strange land and believed that God was going to give him the inheritance he was told he would receive.

<sup>11</sup>  
vs 9, Sara came to believe what she at first had laughed at. She was well past the age of child bearing and yet she believed that God would fulfill his promise.

vs 12, This is the end result of the faith of Abraham. More descendants than could possibly ever be counted.

vss 13-16, All of these people died in faith and because of their faith they live eternally with God.

(Illustration of minister and congregation gathering to pray for rain).

If we are going to trust God and even ask God to do things we must believe it sincerely and act upon it. This is what the author of Hebrews is saying in the 3rd verse. He is saying that it is faith in God that tells us that God created the world and all that is in it, but we cannot understand completely how all of this came about, and that we simply trust and believe that He did it. But faith such as this is based first of all in God's Word. We read story after story of the faith of God's men and women. Hebrews 11 gives us a complete list of them. We cannot prove everything in God's Word, and so it becomes a matter of accepting some things and knowing that God reveals His secrets at His own time and choosing.

A professor at Lancaster Seminary taught a course on what was known then as the Faith Crisis. His entire premise was that if you could not prove something scientifically, it never happened. By taking this attitude he did away with about 90% of the Bible. But God doesn't have to prove anything to us to make us believe in Him. He merely asks that we accept Him at His word, and He will reveal Himself to us through His Word.

And then faith comes from God through prayer. We cannot have a vital faith unless we are willing to seek His guidance and help through prayer. When we ask Him to do something, we not only need to make the request, but we need to believe that He is going to do it.

(Illustration of God supplying ice when needed). This is the kind of praying we need to get involved in. Too often our prayers are weak and superficial because we ask God in a half-hearted way. But we need to come boldly to the throne of Grace and make our petitions there. ~~xxxxxx~~

And then faith comes from trying God out, by proving Him. This is where God has a way of separating the would-be Christians, from the real Christians.

(Illustration of Not understanding grass into bristles, wool, milk and feathers)  
We know that God is going to provide these things for His animals, because that is a part of the nature of His creation. But how about the things we need?



In a couple short years we are going to celebrate the 100th anniversary of this congregation. Look around at the things we have here before us. Do you suppose all of this came about because our forefathers had every last dime to pay for it? I do not believe they said, "well, its going to cost about \$6000 dollars to build this church building and we only have a couple hundred, we better wait until we have it all." I believe they said, "Lord, you brought us over here to form this congregation and now we are looking forward to your blessing us with what we need," and then they moved out in faith and built. We have been talking about adding on and along with it we hear all sorts of negative reports and sour grapes. If we are going to do the job that God wants us to do, then we are going to turn it over to Him and say, "OK God, you are telling us to accept you at your Word, and we need to build and so we expect you to provide." God says, "Prove me now herewith, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." He says, "Whoever you ask ~~ix~~ I will give it." Are these words of negativism? Of course not. But we limit God ~~by trying to follow the~~ and we are like the sheep of a flock who follow the ~~leader~~ blind leading of other sheep who run at the slightest movement of the wind. Instead we need to be like Giraffes, and stick out our necks and reach for those blessings that God is offering for the taking.

The 11th chapter of Hebrews ~~ix~~ was not given by God just to have a hshowcase full of trophies that only mean something to thecperson who earned them. But instead, it is given as is all Scripture for an example for us to follow. There is nothing wrong with being a sheep when the situation demands that we be sheep. But there is something wrong when the situation demands we be giraffes, and we continue to be sheep. Let's step out and follow in the footsteps of God's Giraffes, and be Giraffes in our own right.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SEVENTH SUNDAY AFTER PENTECOST JULY 25, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
PATTY McWILLIAMS AND RICKY VINROE - ACOLYTES

ORDER OF WORSHIP - 10:00 A.M.

PRELUDE: "GRAVE" FROM SONATA No. 2 MENDELSSOHN  
PLEASE BE SILENT WHEN THE PRELUDE MUSIC BEGINS  
\*PROCESSIONAL HYMN No. 17 "I SING THE PRAISE OF LOVE UNBOUNDED"

\*ASCRPTION

\*EXHORTATION

\*CONFESSION (IN UNISON) "O GOD OF PEACE, WHO THROUGH THY SON JESUS CHRIST DIDST SEND FORTH ONE FAITH FOR THE SALVATION OF MANKIND; SEND THY GRACE AND HEAVENLY BLESSING UPON ALL CHRISTIAN PEOPLE WHO ARE STRIVING TO DRAW NEARER TO THEE, AND TO EACH OTHER, IN THE UNITY OF THE SPIRIT AND IN THE BOND OF PEACE. GIVE US PENITENCE FOR OUR DIVISIONS, WISDOM TO KNOW THY TRUTH, COURAGE TO DO THY WILL, LOVE THAT SHALL BREAK DOWN THE BARRIERS OF PRIDE AND PREJUDICE, AND AN ANSWERING LOYALTY TO THY HOLY NAME. SUFFER US NOT TO SHRINK FROM ANY ENDEAVOUR WHICH IS IN ACCORDANCE WITH THY WILL, FOR THE PEACE AND UNITY OF THY CHURCH. GIVE US BOLDNESS TO SEEK ONLY THY GLORY AND THE ADVANCEMENT OF THY KINGDOM. UNITE US ALL IN THEE AS THOU, O FATHER, WITH THY SON AND THE HOLY SPIRIT, ART ONE GOD, WORLD WITHOUT END. AMEN."

\*KYRIE (CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON

\*PRAISE

\*PASTOR: 'O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY

SCRIPTURE: DEUTERONOMY 9: 7-29

HYMN No. 87 "BE STILL, MY SOUL: THE LORD IS ON THY SIDE"

\*AFFIRMATION OF FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.

PRAYER

OFFERING

OFFERTORY "OFFRANDE" FEETERS  
DUET: "BLESS THIS HOUSE" NANCY LINK AND CYNDIE SYBERT

SERMON: "DIVINE SCOLDING"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 278 "O LOVE THAT WILT NOT LET ME GO"

\*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "ALLEGRO" FROM SONATA No. 2 MENDELSSOHN

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. MIKE NAZARUK IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: \*DON KINGSLEY, DARYL TAIT, JOHN DREHER, GARY PENAR AND RICHARD MANGEL.

ELDER J. WALTER HARMON WILL BE THE GREETER AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. VIRGINIA MANGEL, MARLENE RIEMER AND SHELLY HOCKENBERRY.

THE ATTENDANCE LAST SUNDAY WAS 218.

TONIGHT - 7:00 - MEETING OF THE FINANCE COMMITTEE.

THIS IS THE WEEKEND OF THE CAMPERS AT PYMATUNING.

THE SEVENTH ANNUAL CHURCH-AT-THE-FAIR SERVICE WILL BE HELD TONIGHT AT 7:30 P.M. IN THE GRANDSTAND AT THE BUTLER FAIR GROUNDS - 422 WEST.

IF YOU HAVE NOT SIGNED UP FOR THE YOUTH CHOIR AND EXPECT TO DO SO - DO IT NOW. THOSE THAT WERE IN THE YOUTH CHOIR LAST YEAR - PLEASE SIGN UP AGAIN SO WE CAN TELL HOW MANY ROBES WILL BE AVAILABLE. IF YOU ARE IN THE FOURTH GRADE OR UP AND INTERESTED IN CHOIR PLEASE SIGN UP IN THE OFFICE.

HOSPITALIZED - MRS. CORA DUTTER

MONDAY - AUG. 2 - CHURCH SERVICES AT SUNNYVIEW HOME.

NEED SINGERS AND ANYONE WANTING TO GO ALONG.

COFFEE AND COOKIES FOLLOWING THE SERVICE. MEET IN

RECEPTION ROOM INSIDE ENTRANCE AT 1:00 P.M.

MRS. GRACE CHARLTON WOULD LIKE TO THANK THE CONGREGATION FOR THE LOVELY CARDS, FLOWERS AND PRAYERS DURING HER RECENT STAY IN THE HOSPITAL.

Welcome Visitors MR. & MRS. LARIN - KAY - PARENTS



"Divine Scolding"

Deut 9:24

(Illus G Scold/Poem)

G has temper, not lik Santa

" " " & Divine Scold

Exerget scrip, & Mos TEXT 24

Rell B4 wander, Abe, Sod & Gom

Day/Bath, ded baby

Quest: Div Scold? G hate ev, sin

Eden fall, sin & man born sinful

(Psalm quote)

Can tak care self/examp TV comm

Can do without G, no need 2 mess

G luv & care, let do but DIV SCOLD

(P scrip quote)

(Illus Lord Congel)

G hate sin, but luv sinner

(Illus luv Father 4 Son)

This wat G dun 4 ea sinner

We sons, G seeks, prod sons

(Js scrip quote)

G not away He involv & DS 4 luv

Wen acpt Son faith made whole

G luv with luv no let go

Need determ not how keep G cool,

But how relate 2 G luv He want

2 share with us

Do this by know Son Js Xp

Do U know Him?

## "Divine Scolding"

Text: Deuteronomy 9:24

Ye have been rebellious against the Lord from the day that I knew you.

Scripture: Deuteronomy 9:7-29

~~xxxxxxgavexxxxxxxxxxxxxxxlittlexxxxxxxxxx~~ In a previous charge I went to the home of a little old lady who was a shut-in to give her communion. It was a summer day which was overcast with dark clouds, and it was thundering off and on. I was reminded of this one evening this past week when we had thunder during the evening. This woman told me her mother had always said that when it was thundering, God was scolding. At the time she told me that I also thought of my late grandmother, who always said this in German. A poet once wrote a few short lines in which he simply stated, "There is a line by us not seen, which crosses every path; the hidden boundary between God's patience and His wrath."

Now whether you like to believe that God is scolding when we hear thunder, or whether you simply want to believe that there is a fine line drawn between God's patience and His ~~xxxxxx~~ wrath, is immaterial. But one thing we need to know, and that is, God does have a temper. I don't mean to shatter any grand illusion you may have of God, but can you in all honesty conceive of Him as being like a jolly old santa claus, always laughing and smiling, and ho-hoing us through this life? If this is our perception of Him, then we have been harboring some false ~~xxxxxx~~ illusions of Him. God does indeed have a temper, and He is given to Divine Scolding when it is merited.

Our scripture for this morning is a good case in point. In this passage the 9th chapter of Deuteronomy, Moses is reiterating to the Israelites the things they did in the past that placed them in the wrath of God. He explains to them some of the things which they perhaps would have liked to have forgotten, and blotted out of their memories. He starts out by stating, "Remember, and forget not," He is telling them that they are to take the past events when they provoked God, as a dear lesson and not to do it again. He takes them through these events point by point, and tells them of their actions, and his



actions, and what God did about it.

(Repete the scripture verse by verse).

The thing which Moses points out to them which should have cut them to the very core, is our text for this morning, and it is found in the 24th verse when he states, "Ye have been ~~x~~ rebellious against the Lord, from the day I knew you." He was saying, "You were rebellious when you first came out of Egypt, you were rebellious as you wandered through the wilderness, and you are still rebellious.

But even before the deliverance of the Israelites from the bondage of Egypt, they were a rebellious people. Abraham pleaded with God not to destroy Sodom and Gommorah. Noah was told to build an ark so that God could vent His anger against a wicked, sinful, rebellious people. Or read the account of David and Bathsheba and their immorality which caused God to be angry so that their child died at birth.

Now we may question why God gets angry, why He resorts to Divine Scolding, and with it the subsequent punishment. The answer always has been and always will be that God hates sin, and evil. He hates it in every shape or fome that it may take. He hates it in the life of every man woman and child. Man has always been since the fall in the garden of Eden a proud, rebellious arrogant, self-sufficient sinner. He believes himself capable of taking care of himself and he does not need anyone or anything to dominate his life. Don't ever let anyone try to make you believe that man is born basically good, because he isn't. Man is born sinful, and the sin can only be eradicated by that person coming to God and taking what He offers for him. The Psalmist David said, "Begold, I was shapen in iniquity, and in sin did my mother conceive me." He recognized the failure of man to live up to ~~xxx~~ what God created man to be. But it is this idea that man can take care of himself that has brought about our predicament of today. It is sort of like the commercial that was on on TV some time ago which showed a woman holding her head, and lashing out at another ~~xxxx~~ older female in the scene by saying, "Mother I can do it myself." To which was added something about a pill fo take care of headache

number so and so. But this is the way we are with God. We can do it ourselves, and we don't need you messing around in our lives.

But God is a loving and a caring Father, and He allows us a certain amount of freedom to do our own thing. But when we get to the point of complete reliance upon ourselves, then we are in trouble with Him. For it is then that things begin to backfire, and we begin to understand that we have incurred the wrath of God, and are in for His Divine Scolding.

Paul tells us that the wrath of God is revealed from heaven against all ungodliness and wickedness." We are given to understand by this that God hates sin with a passion, and He becomes angry because of it. But Paul and all of the writers of Scripture tell us that we need to have faith in this ~~that~~ angry God, because He is also love.

(Illustration of Dord Congelton)

This is how God operates with each of us. He hates the sin that we are prone to commit, and He hates all sin in every person. But He does not hate the sinner. In fact He loves each sinner to the extent that He is willing to mark paid in full on each of the charts of our lives.

(Illustration of son, drugs, leaving home, and the search by his father).

This is exactly what God has done for each and every sinner. He has sought His Sons from the creation of the world and He continues to seek today. You and I are the sons He is seeking. We are the prodigal sons. We are the ones promised the fatted calf when we return. Our attitude toward God can make Him dance or thunder. Jesus said, "There is more joy in heaven over one sinner who repents than over ninety and nine righteous ~~people~~ persons who need no repentance." God is not away off somewhere, uncaring and unfeeling. He is involved in our lives and He can lose His temper and become angry simply because He loves us.

This is how God operates. When we accept His Son, and are willing to accept what He did for us, then our faith has made us whole. God loves us and seeks us with a love that will not let us go. Yes, we may be involved with a



God who exerts Divine Scolding on our lives. But it is a Scolding that is extended out of love and not hatred. The thing we need to determine is not how we can keep God from getting angry, but how do we relate to His love that He wants to share with us. We do this by knowing His Son, who gave His life for us. Do you know Him? If there are any of you this morning who do not and would like to know Him, we invite you to come forward during the singing of the last hymn. If you have a particular need in your life for prayer, or other spiritual needs, please come forward and I shall be happy to speak to you.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
EIGHTH SUNDAY AFTER PENTECOST    AUGUST 1, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
BRENDA MARRBURGER, DAN BOSKO - ACOLYTES

-----  
ORDER OF WORSHIP - 10:00 A.M.

PRELUDE:            "PSALM 19"            MARCELLO  
PLEASE BE SILENT WHEN THE PRELUDE MUSIC BEGINS  
\*PROCESSIONAL HYMN No. 289    "SOLDIERS OF CHRIST, ARISE"  
\*ASCRIPTION  
\*EXHORTATION  
\*CONFESSION (IN UNISON) "O GOD OUR FATHER, WHOSE JOY IS  
EVER JOY IN WORK, AND TO GIVE US STRENGTH OF MIND AND  
BODY THAT WE MAY SHARE THAT JOY WITH THEE, SAVE OUR  
MULTITUDE OF UNEMPLOYED FROM THE TEMPTATIONS THAT BESET  
THEM THROUGH OUR FAILURE TO FIND THEM WORK. KEEP THEM  
FROM ALL LOSS OF CHARACTER, SKILL AND POWER, AND FROM  
THE DESPAIR THAT COMES WITH CONSTANT DISAPPOINTMENT.  
CONSOLE THOSE WHO LONG TO SEE THEIR WIVES AND LITTLE  
ONES IN BETTER CIRCUMSTANCE, AND DRAW THEM TO THY SON,  
WHO, HAVING HAD NO PLACE TO LAY HIS HEAD, CAN FEEL AND  
UNDERSTAND. AND GRANT THAT WE WHOM THOU HAST SO RICHLY  
BLESSED, MAY NEVER REST TILL WE HAVE GIVEN THEM BEAUTY FOR  
ASHES, THE OIL OF JOY FOR MOURNING, AND THE GARMENT OF  
PRAISE FOR THE SPIRIT OF HEAVINESS; THROUGH JESUS CHRIST  
OUR LORD. AMEN."  
\*KYRIE            (CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON  
\*PRAISE  
    \*PASTOR: O LORD OPEN OUR LIPS.  
    \*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY  
SCRIPTURE:            JOB 23  
HYMN No. 283    "GOD IS OUR REFUGE AND OUR STRENGTH"  
\*AFFIRMATION OF FAITH    (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
    PASTOR: THE LORD BE WITH YOU.  
    PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER  
OFFERING

OFFERTORY: "THE KING OF LOVE MY SHEPHERD IS"

WILLAN  
LLOYD LINK

SOLO:

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 290 "STAND UP, STAND UP FOR  
\*BENEDICTION AND THREE FOLD AMEN            JESUS"  
ORGAN POSTLUDE:    "PSALM 20"            MARCELLO

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. GOTTLÖB KRADEL IN MEMORY OF "SISTERS".  
SERVING AS USHERS TODAY ARE: \*ALLEN BOTACCHI,  
JOHN REDMAN, DAN BOSKO, ROBERT KNAUER, CHARLES PENAR.  
PRES. AND MRS. PAUL PFABE WILL REPRESENT COUNCIL AT  
THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 153.

NURSERY WILL BE PROVIDED TODAY BY: BARB VARGO,

GAYE BOWSER AND SHERRY MCCLIMANS.  
TOMORROW - MONDAY - 6:00 P.M. - WOMEN'S MARY PRUGH  
PICNIC SUPPER. MEAT, DESERT, BEVERAGE WILL BE  
PROVIDED. BRING TUREEN AND TABLE SERVICE.

MRS. ELEANOR McWILLIAMS WOULD LIKE TO THANK ALL THOSE  
WHO SENT CARDS AND ASKED PRAYER FOR HER DURING HER  
STAY AT ST. MARGARETS. (SHE IS HOME NOW.)

MRS. MAE DUTTER WOULD LIKE TO THANK THE CONGREGATION  
WHO REMEMBERED HER IN THEIR PRAYERS, SENT CARDS  
AND WELL WISHES AND ALSO FOR FLOWERS.

TONIGHT - MEETING OF THE FINANCE COMMITTEE AT 7:00 P.M.

MONDAY - (TOMORROW) - CHURCH SERVICE AT SUNNYVIEW  
HOME. WE NEED SINGERS AND ANYONE WANTING TO GO ALONG.  
COFFEE AND COOKIES FOLLOWING THE SERVICE. MEET IN  
THE RECEPTION ROOM INSIDE ENTRANCE AT 1:00 P.M.

-----  
O LORD, FROM WHOM ALL GOOD THINGS DO COME, GRANT  
TO US THY HUMBLE SERVANTS, THAT BY THY HOLY INSPIR-  
ATION WE MAY THINK THOSE THINGS THAT ARE GOOD, AND BY  
THY MERCIFUL GUIDING MAY PERFORM THE SAME; THROUGH  
OUR LORD JESUS CHRIST. AMEN."



EAST DELTA PARISH, U.C.C.  
REV. RALPH C. LINK, visiting Pastor  
AUGUST 8, 1976

\*\*\*\*\*  
PRELUDE

\* HYMN  
\* INVOCATION  
\* GLORIA PATRI

APOSTLES CREED (pg. 492 back of Hymnal)  
RESPONSIVE READING 50 "The Unity of the Spirit"  
SCRIPTURE READING  
PASTORAL PRAYER  
THE LORD'S PRAYER  
ANNOUNCEMENTS  
OFFERING

\* DOXOLOGY  
\* HYMN

MESSAGE

\* HYMN  
\* BENEDICTION  
\* POSTLUDE

\* PLEASE STAND

\*\*\*\*\*  
Today's bulletins are given by Mrs. Amanda Carlstrom in  
memory of loved ones.

\*\*\*\*\*

A check for \$100 was received by the Parish Council  
from the Congregational Church of Charlotte, MI.  
Their gift is greatly appreciated.

Rick Reilly and DeeDee Truckey request the honour of your  
presence at their wedding on Saturday, August 14 at 4 p.m.  
at the Isabella Congregational Church. If you are unable  
to attend, they ask your presence in thought and prayer.

Bible Study will be held at the parsonage on Thursday at  
7:30 p.m.

\*\*\*\*\*

Only a thought, but the work it wrought,  
Can never by tongue or pen be taught,  
For it ran through life like a thread of gold  
And the life bore fruit a hundred fold.

Only a word! but 'twas spoken in love,  
With a whispered prayer to the Lord above --  
And the angels in heaven rejoiced once more,  
For a new-born soul entered through the door.

\*\*\*\*\*

No one agrees with the opinions of others.  
He merely agrees with his own opinions  
expressed by somebody else.

\*\*\*\*\*

What if the little rain should say,  
'As small a drop as I  
Can never refresh a drooping earth,  
I'll tarry in the sky.'

\*\*\*\*\*

He who feasts every day feasts no day.

# WORSHIP SERVICES

Trinity Congregational Church, UCC - Jud - 9:15 AM  
First congregational Church, UCC - Gackle - 11:00 AM  
Aug. 15, 1976 - Ralph C. Link, Guest Pastor

## Prelude

\*Opening Hymn: Holy, Holy, Holy 105

## \*Call to Worship

Pastor: Sing a new song to the Lord!  
People: Sing to the Lord, all the world!  
Pastor: Sing to the Lord, and praise him!  
People: Every day tell the good news that he has saved us!  
Pastor: Proclaim his glory to the nations,  
People: His mighty acts to all peoples.  
Pastor: The Lord is great, and must be highly praised;  
People: He must be feared more than all the gods.

## \*Invocation

## \*Gloria Patri

Responsive Reading: #553

Hymn: Faith is the Victory 308

Scripture Reading: Job 23

Morning Prayer and Lord's Prayer

Children's Sermon

*SPECIAL ANNOUNCEMENTS*  
Announcements

Offering of Ourselves and Our Gifts

\*Doxology

Sermon: "The Floodation"

\*Hymn: My Faith Looks Up To Thee 381

\*Benediction

\*Closing Stanza: "Blest Be the Tie" 168

Postlude

\*\*\*\*\*

The guest speaker on Sunday, Aug. 29, will be Chaplin Al Shorve. He will speak at both Gackle and Jud.

There will be a C.E. meeting Wednesday at 8:00 in the parsonage basement.

Special thanks go to our guest speaker today, Rev. Ralph Link.



"The Plodathon"

Text: Job 23:11

Maathon=26mi Athens racer die tell  
defeat Persians

All kinds THONS, walk, bike, etc

1 add 2 it PLODATHON=Job

Think peop Bib no lik us & Job examp

tell short life Job, lose all etc

3 friends left=Eliphaz, Zophar, Bildad  
story short men=Nehemiah, Bild shuhite,  
Peter silver gold no, no man shorter

Eliphaz compl last speech

(Exegete scripture)

Job quest G but knowx1 thing cert 11<sup>B</sup>  
steady plod thru lif, day, moment etc

PLODATHON 4 Job we mite say

/ Goal=Illus college boy & V

not all can B #1, need also-rans

But no can say Wats Use? *ILLUS: COULD BE  
WATSE*

G no requir B succesful, requir faithf

Keep on Plodathon & no giv up

Think examps sucesful peop but had  
problems as well (Illus Valvin etc)

How bout Job? great man? Just common  
plodder Bliev G

Computer age=numbers not peop  
schools, Dale etc

(College boy willing B boulder)

Ea us import 2 G & He luv equal

And submerg selvs luv G & plung  
Plodathon lik Job

Js on cross wat crowd say?

Cum dwn, sav self

Did do it?

Yet C peop cum 2 Xp & then cum dwn  
quit Bcuz trial, tempts Bset them

It human 2 cum dwn, Divine 2 hang ther  
continu plod Sav requir us

(Poem God hath not promised)

Let us lay hold thing G prom us

Let us step out The Plodathon Bing  
carried out G's children everday

Let us echo words Job, Text

### "The Plodathon"

Text: Job 23:11, "MY FOOT HATH HELD HIS STEPS, HIS WAY HAVE I KEPT, AND NOT DECLINED."

Scripture: Job 23

~~In recent days we have been through a spate of~~ The word MARATHON means a long distance race or long test of endurance, and received its name from a greek racer who ran from Marathon to Athens, a distance of 26 miles, to tell of the defeat of the Persians, and then dropped dead. In recent days we have had a spate of "Thons" signifying endurance contests of all kinds. We have had walkathons, rockathons, talkathons, bikathons, salathons and so on. But I would like to add one more to the list and that is a "Plodathon." My thinking along these lines ~~xxx~~ came about in reflecting on one of my favorite Old Testament characters and that is Job.

Quite often when we read God's Word, we have a tendency to think of the men and women whose lives are covered in the Bible, as being people far removed from our times and our lives. But contrary to this tendency we must ~~know and understand that~~ <sup>know and understand that</sup> they were flesh and blood people even as we and also we must realize that a man such as Job faced the problems we face, he lived ~~xxxx~~ a life similar to the lives we live; he had the same frustrations we have; he had the same difficulties assail him, even as they assail us. But when we compare our lives to the life of Job we find one vast difference, and that is his steadfastness in the face of all of his problems. ~~xxx~~ If we know and remember the life of Job, we are aware that he lost his land and buildings, he lost his property, he lost his cattle and livestock, he lost all of his friends except 3, he lost his family, he lost his wife, and he lost his health.

All of this took place as a test given to him by Satan to prove that he would turn away from God. But with all of these afflictions, Job remained steadfast. This doesn't mean that Job took all of this without questioning from time to time, because he did. Job had 3 friends who tried to diagnose and analyze just what it was that caused all of Job's problems. Mostly they confided to him that he must have done some sins for which God was punishing him. His 3 friends were Zophar, Eliphaz, and Bildad. One of these men was one of the shortest men in the Bible, and since I have started this story I may as well finish it and tell you the rest of it. The 3 shortest men in the Bible get progressively shorter.



The first man was Ne-hi-miah, the second man was one of Job's friends, Bildad the ~~huhhite~~, and the third man was Peter. In the book of Acts Peter made the statement, "Silver and Gold have I none," and no one can be shorter than that. So with that, let us look at the the 23rd chapter of Job.

Eliphaz has completed his final speech to Job and Job is giving answer in this chapter to the things Eliphaz has said.

(Exegete scripture verse by verse), skip verse 11 and come back to it.

In all of this Job questions many things about God, but he knows one thing for certain, (Read text, verse 11). That certainty was that he was involved in being steadfast. The Living Bible states it, "I have stayed in God's paths, following His steps. I have not turned aside." He was stating that for him, he was involved in a steady plodding ~~thru~~ through life, day after day, moment by moment. To put it perhaps in today's language, we might say that for Job this could be called "The Plodathon."

This is what is needed in all of our lives today. ~~Too often we give up in defeat simply because~~ We need to understand that this is what God wants from each of us. Like Job, He wants us to set our sights upon the goal.

(Illustration of college boy and letter V). This is an exciting and unique accomplishment to be sure. Of course we all know that not everyone can be number one. It takes many, many, more who must be also-rans. But that doesn't give us the excuse to sit back and say, "What's the use?", God does not always require us to be successful, but He does call us to be faithful. That means that we do not give up in disgust or defeat, but we carry on in spite of the odds. We keep on plodding on in ~~the~~ "the Plodathon" of this life.

~~But what about~~ As we live life we see and hear of examples of people who have steeped across the stage of life and have left us notable examples to follow. But many times we question if we could ever live up to their ideals. But when we look into the inner workings of their lives we see that they were just ordinary flesh and blood people who took advantage of their failures and shortcomings to overcome for God. Let us look briefly at some of these people.

(Illustration of men overcoming difficulties of life).

And how about Job? Was he such a great man and did he accomplish ~~xx~~ great feats for ~~the~~ world? No, he was just a common man who simply plodded and believed in God.

But we also may get the impression that in this life we are merely an insignificant person or number in a machine run age. Our schools and institutions of higher learning merely know our children and young people as numbers on a computer card. Our son has stated that he will be glad when he has completed his senior year in college, so that he can cease to be merely a number on a card full of punched out holes. But when a person attends a university of 40,000 people I suppose ~~the~~ it becomes necessary to be only a number. But a young man who graduated from a college looked at his life in a different way. (Illustration of willing to be submerged like a boulder for a bridge).

Each of us is important to God. He knows us by name and He loves each of us equally. We need to be willing to submerge ourselves in His love and protection and ~~atxix~~ join "The Plodathon" like Job did.

When Jesus hung on the cross on that ~~good~~ dark Friday what was it the crowd called to Him? "Come down from the cross, and save thyself." Did He do it? Of course not. ~~And why not? Because it takes more than this~~ Yet we see many people coming to Christ and ~~having~~ taking Him as their Saviour and then in a little while coming down and quitting when trials and temptations beset them on all sides. It is the human thing to do to come down. But it is the Divine thing to hang there. It is the human thing to run from our troubles and problems, but it is the continual plodding along step by step that the Saviour requires of us. (poem God Hath Not Promised). Let us lay hold of the things that God has promised. Let us step out and join "The Plodathon" being carried on by God's children each day. Let us each make certain that we can echo the words of God's steadfast servant Job, "My foot hath held His steps, His way have I kept, and not declined."



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
THIRTEENTH SUNDAY AFTER PENTECOST SEPTEMBER 5, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KITTY FEDER, GUEST ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
MARCIA MCBRIDE, JEFF CAMPBELL - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "HEAR MY PRAYER" CHOPIN  
PLEASE REMAIN SILENT DURING ORGAN CHIMES  
\*PROCESSIONAL HYMN No. 65 "THIS IS MY FATHER'S WORLD"  
\*ASCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (UNISON) "O LORD, WHOSE WAY IS PERFECT, HELP US, WE PRAY THEE, ALWAYS TO TRUST IN THY GOODNESS; THAT, WALKING WITH THEE AND FOLLOWING THEE IN ALL SIMPLICITY, WE MAY POSSESS QUIET AND CONTENTED MINDS, AND MAY CAST ALL OUR CARE UPON THEE, FOR THOU CAREST FOR US; FOR THE SAKE OF JESUS CHRIST OUR LORD. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: DANIEL 6: 1-9  
HYMN No. 387 "THE VOICE OF GOD IS CALLING"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY: "TO A WILD ROSE" MACDOWELL  
VON MALONEY  
SOLO:  
SERMON: "NO SLIDES, SLIPS, OR ERRORS"  
PRAYER AND LORD'S PRAYER  
HYMN OF DEDICATION No. 355 "GO, LABOR ON: SPEND, AND BE SPENT"

\*BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE

----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY WILLIAM AND HELEN HOCKENBERRY IN MEMORY OF "LOVED ONES"  
SERVING AS USHERS TODAY ARE: \*ALLEN BOTACCHI, JOHN REDMAN, DAN BOSKO, ROBERT KNAUER AND CHARLES PENAR. DEACON AND MRS. CHARLES PENAR WILL BE AT THE DOOR TODAY TO GREET THE CONGREGATION AND VISITORS.  
THE ATTENDANCE LAST SUNDAY WAS 161.  
NURSERY WILL BE PROVIDED TODAY BY: VICKIE HOLT, JUDY SNYDER AND LAUREL STAUFFER.  
TONIGHT - 7:00 - YOUTH FELLOWSHIP MEETING  
HOSPITALIZED: MRS. EMMA HEGINBOTHAM AND MRS. EVELYN SHAKELY, - ~~Room 257~~ - HOME  
"MEALS ON WHEELS" WOULD LIKE TO HAVE VOLUNTEERS FOR A VERY WORTHWHILE PROJECT. IF YOU CAN HELP OUT PICK UP ONE OF THE REGISTRATION FORMS IN THE NARTHEX. SOUP AND SALAD DAY WILL BE HERE BEFORE LONG - DID YOU READ YOUR NEWSLETTER? VEGETABLES ARE NEEDED AND NOW IS THE TIME TO CALL MRS. EARL WOGAN IF YOU CAN HELP SUPPLYING VEGETABLES.  
THE "DESIGN FOR SUCCESSFUL LIVING SEMINAR" OCT. 4-9 WILL BE HELD NORTH HILLS ALLIANCE CHURCH, PITTS. PA. PREREGISTRATION IS \$15. THRU SEPT. 15TH AND AFTER THAT DATE IT WILL BE \$20.00. CONTACT PAUL PFABE, HOWARD BOLAM OR THE PASTOR. REGISTRATION FORMS ARE IN THE OFFICE.  
WOMEN'S RETREAT OF PW CONF. WILL BE HELD AT CAMP LIVING WATERS: CHOOSE ONE SEPT. 23 AND 24 OR 25 AND 26. REGISTRATIONS ARE NECESSARY. (SEE NEWSLETTER)  
SEPT. 26 - CONGREGATIONAL DINNER - 5:30 AND SPECIAL MEETING AFTERWARDS IN THE SANCTUARY AT 7:00P.M.  
YOU ARE URGED TO ATTEND THE MEETING EVEN IF YOU CAN NOT ATTEND THE DINNER - WHICH WILL BE TUREEN STYLE. WE HOPE YOU HAVE A NICE LABOR DAY WEEK-END.  
NEXT SUNDAY IS PROMOTION DAY IN CHURCH SCHOOL.  
NEXT SUNDAY BOTH CONFIRMATION CLASSES WILL BEGIN. IF YOU HAVE A YOUTH 12 YEARS OF AGE OR OLDER OR HE OR SHE IS GOING INTO THE 7TH GRADE - SIGN THEM UP IN THE OFFICE NOW.

"No Slides, Slips, Or Errors"

Text: Daniel 6:4

Scripture: Daniel 6:1-9

2day Lab Sun/Mean serm 2B Lab,work etc

Direc think 2 Bib charact set 4th ideal 4 us

Baseball lingo,Hits,Runs,Errors/perfect game ultima  
Dan 1 ultimate 4 us=No Slides,Slips,Or Errors"

" Jew,name=G is my judg/captur youth tak 2 Babylon  
2 grt wisdom & elevat Bcuz/Dan & friends Bcum envy  
& suffervpersecu

" examp loyalty 2 G,courag face persecu

Scrip this AM Dan in 80's

~~EXEGETE Scrip:enemies found 3 area no cud tough him  
NO OCCASION,NO FAULTS,NO ERRORS=NO SLIDES,SLIPS,ERROR~~

~~1st No Occas=no slide in work,he faithful all did  
whether lik or not did best ability~~

How many Americ worker plant,offic,home bored work?

" " greet Mon 1st week & all slipshod=Sliding  
employees thru that day

We told no buy auto made Mon or Fri

Mike Levine & Blue Mon & abolish it

How can U enjoy day wen peop complain,grip cuz Mon?

Why? Sun spent overeat,drink liv up

~~NO BLU MON,BAD MON,G no giv bad day~~

If approach Mon as Fri B better & then no anger

Bcuz applianc or car no work proper

~~2nd Dan no tag Faults=No Slips in work~~

How many peop say that? Popular feeling only do  
wat hav 2 do. That smart employee. That gud enuf

So we apply princip 2 relig as well=no feel lik go  
2 ch. Only feel lik 50 cents week,need rest 4 me

Who we try 2 kid? Can we fool boss? Or G?

G no actions,deeds,cannot fool Him

~~3rd Dan no find Error in work~~

Wudn't B great peop say us? 2hav sum1 say,just giv  
job & it dun right is epitome of compliments

I hav heard sed,but of few peop

prob lie how peop approach work,if hate job no gud

It impera ask G wat He want us 2do. Must impress

this upon children little on up,

Not wat we want,but wat G want us 2 do

We determin wat we want & then wen in middle & all

lif look lik mess,blam ever1 but selves

~~(Illus Sangster & Wat Wud Revival Do?)~~

We kno wat wud do,turn town upside down & C joy,happ  
Y t resolv go 2 work Tues & do best ever? or Class  
or housework? This wat G want,anythin less cheat Him  
Can get by Sliding,Slipping & Mak Errors, but only  
fooling selves. G knows harts & wants 100% Bcuz  
watever we do shud B dun as tho doing 4 Him.



## "No Slides, Slips, Or Errors"

Text: Daniel 6:4, THEN THE PRESIDENTS AND PRINCES SOUGHT TO FIND OCCASION AGAINST DANIEL CONCERNING THE KINGDOM; BUT THEY COULD FIND NO OCCASION NOR FAULT, FORASMUCH AS HE WAS FAITHFUL, NEITHER WAS THERE ANY ERROR OR FAULT FOUND IN HIM.

Scripture: Daniel 6:1-9

Today is designated as Labor Sunday. ~~I have never been able to determine~~ This supposedly means that it is the Sunday before Labor Day and as such the morning message is to be geared toward making our congregation think about work and its different aspects. Perhaps it means that this is ~~xx~~ the time for the preacher to work. But in any event and in keeping with the theme for the day, I would like to direct our thinking to a Biblical character who set forth an ideal for us to follow.

I am sure many of us are familiar with baseball language and know that following the completion of a turn at bat for a team, the results are recorded as runs, hits, and errors. The announcer of a game will intone, "No runs, no ~~hits~~, and no errors," or whatever the case may be. "No Runs, No Hitss, and No Errors," over a nine inning period would mean that a pitcher pitched a perfect game, ~~and also that~~ This is the ultimate as far as baseball is concerned.

Thinking along these lines, I would like to have us direct our thinking to a man who set before us the ultimate as far as work or labor goes. That for Daniel it was, "No Slides, Slips, Or Errors."

Daniel was a Jew. His name interpreted means, "God is my judge." He was captured in his youth and taken to Babylon, in the first deportation of King Nebuchadnezzar. It turns out in the early portions of this book that Daniel possessed great wisdom and because of this he was elevated to a position of honor in the kingdom. Daniel and several of his friends enjoyed a freedom in Babylon which became the envy of some of the local people. So as a result Daniel and his friends began to suffer persecution at the hands of the Babylonians. So in essence, the book of Daniel is an example of loyalty and courage to God, and courage in the face of persecution.

As our Scripture opens this morning we learn that Daniel has been a faithful

servant of God all of his life. He is now a man in his 80's and his enemies still can find no fault in his loyalty. And so it is that when a new ruler ~~comes~~ ~~to the throne~~ king Darius comes to the throne, that he not only realigns the kingdom with princes, but he sets up 3 presidents over these princes, and Daniel is number 1. It is to Daniel that the others are to be accountable. It was because Daniel was favored over all the rest that envy and jealousy reared their ugly heads, and the other presidents and princes began to plot against Daniel. But it is at this point that we find out what kind of man Daniel really was. We read: Text. So it is that Daniel proves to be the perfect example as a workman.

Thus the other presidents and the princes come to the realization that the only way to overcome Daniel is to work another sort of plot against him concerning the worship of God. They go to the king and have him declare that he is god and no other god is to be prayed to or worshiped. This is where we end this portion of scripture because the rest of the story relates Daniels complete following of the Lord God and what his punishment is for doing this.

I want to direct our attention to the 3 things which made Daniel stand out in his work. We read that his enemies got together to find something upon which to have him overthrown as the favorite. They found 3 areas in which they could not touch him. They were: "No occasion, No ~~faults~~ faults, No errors." "No Slides, Slips, Or Errors."

Let us look at them and see what is meant by these terms. First, his enemies could find "No occasion" against him. This meant that as they searched to have him discredited they could find no "Sliding" in his work. He was faithful in all that he did. Whatever the task given to him whether it was interesting or boring, he did it to the best of his ability. Whether he liked it or not, he did it well. How many of our American workers whether they work in a plant or office or as housewives are bored by their work? How many of them greet Monday morning as merely the first day of the week, and everything is done in a slipshod manner and in the work done shows the "Sliding" of the employees through



that day. We are told not to buy an automobile which has been manufactured either on a Monday or a Friday. On Monday many of the employees are hungover from the weekend and they let many screws and bolts and nuts slide by without installing them. After all it is Blue Monday.

There was a commentator who was on a KDKA talk show who repeatedly gave his hatred for Monday. He would always say that he was going to try to abolish Monday. As a result of this sort of attitude a lot of people approach the day with hatred. How can you possibly go through a day with joy and happiness when all around you are people complaining because it is Monday? And why do they complain? Simply because they overdid it on Sunday in eating and drinking and recreation. There is no such thing as a Blue Monday, or a Bad Monday. Monday is another of God's wonderful days given to us to live in and enjoy. A blessing that we are able to be about the work He has given to each of us. If we would approach Mondays as we approach Friday, ~~xxxxxxx~~ the enjoyments and pleasures of life could not be counted. At least we would not become frustrated and angry at cars and ~~xxxx~~ appliances which do not work properly.

The ~~xxx~~ second thing the enemies of Daniel could not tag him with was "Faults." They could not find any "Slips" in his work. He did what he had to do and he did not let anything slip by. How many people can truthfully say that? The prevalent feeling in labor and industry today is to do only what you have to do and if you can let some things slip by without doing them, you are merely being a smart employee. That's good enough, if you do it any better the boss will expect that all the time.

But you see we can apply this not only to our workaday lives, but to our religious lives as well. "I don't feel like going to church this morning, and besides, no one will miss me," "I only feel like giving 50 cents a week to church this year because I ~~xxx~~ have to pay off my boat. ~~xxxx~~ But who are we trying to kid? Can we just do enough to get by and not have our boss know it? Do we think that our employer is the only one we are trying to please? Regardless of what we do, God is still witness to our actions and our deeds. We may feel that we are ~~xxx~~ only

going to do this or that and let some things slip by, but God sees it and knows it and we cannot fool Him.

The third thing about Daniel was that they could not find any "Error" in his work. Wouldn't it be great if people could say this about us? To have someone say, "Just give him any job and you will know it will be done right," to me is the epitome of compliments. I have heard it said of some people, but very few. Most of the time I hear complaints about people's work and I am sure you do too. But again the real problem lies in the fact of how people approach their work. If they are doing something they dislike and detest, they cannot do the job right. That is why it is imperative that we seek what God wants us to do for a living. We cannot and must not make this determination without asking God what He wants us to do. This must be determined by letting God speak to our hearts and lives. We need to impress this upon our children from little on up.

But as in so many other areas of life we have gone far afield from what God wants us to do. We determine what we want to do and then when we are in the middle of it and all of life looks like a mess, we begin to blame everyone but ourselves.

(Illustration of Sangster and What Would a Religious Revival Do?)

You know what it would do and so do I. It would turn this town upside down and we would see the joy and happiness that should be evident in the lives of everyone. Why don't we resolve right here and now to go to work on Tuesday and do it to the very best of our ability. And when that company goof-off whoever he or she may be comes up to us and accuses us of being the boss's pet because we are doing the work we should do, just smile and tell them that God told us to do this. Let's resolve today to go that classroom on Tuesday and do the best job we possibly can. This is what God wants from us and anything less means that we are cheating Him. We can get by with "Sliding, Slipping and making Errors in our employment whether it be in the plant, or office, or mill, or whether it be in school, or washing dishes and cleaning house. But we are not fooling anyone but ourselves. God knows our hearts and He wants us to give 100% because whatever we do, it should be done as though we were doing for Him.



CLARION VENANGO CHARGE  
UNITED CHURCH OF CHRIST  
SALEM CHURCH ST. JOHN'S CHURCH  
MINISTERS-Every Member of the Church  
LAY PASTOR-Mr. Samuel O. Swick  
GUEST PASTOR-The Rev. Ralph Link

FOURTEENTH SUNDAY AFTER PENTECOST  
September 12, 1976

Organ Prelude 190  
\*Processional Hymn (See Hymn Board)  
\*Solemn Declaration  
\*Response  
\*Invocation  
  
\*Call to Confession  
\*Unison Prayer of Confession Page 4  
\*Assurance of Pardon  
Responsive Reading #4-58  
Scripture Readings - #4-58 7  
\*Gloria Patri  
\*Apostles' Creed  
Pastoral Prayer  
Congregational Prayer Response #501  
  
Special Music-Senior Choir  
Pastor's Comments  
Offertory  
Prayer of Dedication and The Lord's Prayer  
\*Hymn 338  
Communion Meditation  
The Communion  
Exhortation  
Prayer Responses Page 33  
Communion Prayer  
Serephic Hymn #522  
Prayer and Words of Institution  
Invitation  
Distribution of the Elements

The Blessing  
Prayer of Dedication

\*Doxology  
\*Benediction and Three-Fold Amen

\*\*\*\*\*  
We invite all those who believe in the Lord Jesus Christ and have been Baptized into His Church to share in the Sacrament of Holy Communion.

The Service today uses the Alternate Order for Communion found on page 32 of the Hymnal. We ask that you hold the elements until all have been served so that we may commune as one body.

\*\*\*\*\*  
We welcome the Rev. Ralph Link to our pulpit today. May God bless him and his family in their ministry.

Today's Bulletins are given to the Glory of God by Alice McLaughlin.

The flowers on the Altar at Salem are presented to the Glory of God by Alice Webb.

St. John's Women's Guild will meet on Tuesday September 14 at 1:30 in the Church.

Salem Senior Choir Practice-Wednesday-7:30 P.M.

Salem Ladies' Aid-Thursday-10:00 A.M.

R.F.M. Class- Saturday-6:30 P.M.

\*\*\*\*\*  
"You never heard of Jesus worrying about moving people out of the slums. He walked the squalid streets from end to end..... getting the slums out of the people."

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
FIFTEENTH SUNDAY AFTER PENTECOST SEPTEMBER 19, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
LORI ZAVACKY, JEFF HOCKENBERRY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "WE PRAY NOW TO THE HOLY GHOST" BUXTEHUDE  
\*PROCESSIONAL HYMN No. 30 "COME, WE WHO LOVE THE LORD"  
\*ASCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (UNISON) "HAVE MERCY UPON US, O GOD, ACCORDING  
TO THY LOVING-KINDNESS; ACCORDING TO THE MULTITUDE OF THY  
TENDER MERCIES BLOT OUT OUR TRANSGRESSIONS, AND OUR SIN  
IS EVER BEFORE US. PURGE US AND WE SHALL BE CLEAN; WASH  
US AND WE SHALL BE WHITER THAN SNOW. CREATE IN US CLEAN  
HEARTS, O GOD, AND RENEW A RIGHT SPIRIT WITHIN US. CAST  
US NOT AWAY FROM THY PRESENCE, AND TAKE NOT THY HOLY  
SPIRIT FROM US. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: 'O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: JUDGES 6: 11-24  
HYMN No. 262 "TEACH ME, O LORD, THY HOLY WAY"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY: "MODERATO" FUHRER  
INSTALLATION (OFFICERS OF WOMEN'S FELLOWSHIP) SARAH SNOW,  
PHYLLIS TAIT, KAREN VENSEL, LULU PENAR, PEG NAZARUK  
ANTHEM "GOD SO LOVED THE WORD" STAINER  
SERMON: "THE UPPER CLASS" I. PREP

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 466 "HE LEADETH ME"  
ORGAN POSTLUDE "POSTLUDE IN C" PINEK  
----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. RALPH TAIT IN MEMORY OF "LOVED ONES"  
SERVING AS USHERS TODAY ARE: \*ROBBIE VINROE, BOB  
DELLEN, BRIAN PFABE AND STEVE SMITH.  
MR. & MRS. WILLIAM THOMPSON WILL BE THE GREETERS AT  
THE DOOR TODAY.  
NURSERY WILL BE PROVIDED TODAY BY: LIZ ARMSTRONG,  
LINDA SHEPPECK AND KAREN KENNEDY.  
TODAY - 2:30 - SUNDAY SCHOOL CONVENTION AT ST. JOHN'S  
UCC - 5 DIFFERENT CLASSES OFFERED - SEE BULLETIN BOARD.  
TONIGHT - 7:00 P.M. - DAVE GALISIN WILL PRESENT A  
CONCERT OF SPIRITUAL MUSIC - THIS WILL BE OPEN TO THE  
ENTIRE CONGREGATION - LET'S FILL UP THE CHURCH. *REFRESHMENT WILL FOLLOW*  
MONDAY - 7:00 - BUDGET AND FINANCE COMMITTEE MEETING.  
THE YOUNG ADULTS SUNDAY SCHOOL CLASS IS STARTING ITS  
NEW FALL LINE UP. WE CORDIALLY INVITE THOSE BETWEEN  
18 AND 30 TO JOIN IN AND START THE NEW SEASON OUT  
RIGHT.  
BAPTISM WILL BE NEXT SUNDAY - LET US KNOW IN THE OFFICE.  
HOSPITALIZED: MRS. EMMA HEGINBOTHAM - BCMH,  
EARL WOGAN - BUFFALO CLINIC. - *FRANK McWILLIAMS DANVILLE*  
A FILM OF THE SEMINAR "DESIGN FOR SUCCESSFUL LIVING"  
WILL BE SHOWN ON THURSDAY SEPTEMBER 23 AT 7:00 P.M.  
BIBLE STUDY WILL FOLLOW. EVERYONE IS INVITED TO  
EITHER OR BOTH.  
THE VINROE'S AND THE HEATON'S WISH TO THANK EVERYONE  
FOR THEIR ACT OF KINDNESS SHOW DURING THEIR BROW  
IN THE LOSS OF THEIR FATHER AND STEP MOTHER.  
MONDAY - 7:30 - FIDELITY BIBLE CLASS.  
WEDNESDAY - 6:00 - GOLDEN CIRCLE - SMORGASBOARD AND  
FARMERS MARKET.  
NEXT SUNDAY - 5:30 - CONGREGATIONAL DINNER (TUEEN)  
AND MEETING AT 7:00. IF YOU CANNOT BE HERE FOR THE  
DINNER - PLEASE PLAN TO BE HERE FOR THE SPECIAL  
MEETING. DID YOU READ YOUR LETTER THAT YOU RECEIVED  
THIS WEEK?  
THE VIETNAMESE FAMILY ARE IN NEED OF A REFRIGERATOR,  
STOVE, DAVENPORT, DOUBLE AND SINGLE BEDS, CHAIRS, ETC.  
BY THE 1ST OF OCTOBER - LET US KNOW IN THE OFFICE  
MR. & MRS. CHARLES McWILLIAMS 17th WEDDING  
ANNIVERSARY TODAY



"The Upper Class" 1. Prep

Text: Judges 6:16, AND THE LORD SAID UNTO HIM, SURELY  
I WILL BE WITH THEE, AND THOU SHALT SMITE THE MID-  
WINTERS AS ONE MAN.

(Illus boy and school, like go, like cum, but Between no)  
School emph 2day, our kids, dad & sports etc.

EXEGETE SCRIP: Gid=Hewer, slasher, 1 cuts off hand

1. G want comm ord peop/not intellect hi educ,  
Saul Tarsus except in scrip.

personal exper pruv, & no put dwn educ

G wants person 2 submit & no intel, philos arguments

2. Gid will 2 grow in educ

Jap art (Bonsai?), comp child stunt, inhuman, cruel

Yet, many dun this 4 yrs=milk babies=spiritual diapers

cum 2 G, accpt Xp=ch & no growth,

participate little/no, sermon digest little/no

go home 6day divorc Sunday from lives & over again

J Snyder "Wat Xpian?" = very good, but mor,

How many red & read Bib? angry, defiant response

" " pray seek G help often?

" " know Js Xp? no need 2 do, but Fratern wil do

" " greet diff member? Yet anger I disturb wors

(Illus must show impruv 2 get out)

G want from ea us

Read Bib 2day, pray 2day, know Xp 2day (or call me),

Greet stranger this morn, liv faith this week

G ready 2 assist & He still say, TEXT

"The Upper Class  
1. Prep

Text: Judges 6:16, "AND THE LORD SAID UNTO HIM, SURELY I WILL BE WITH THEE,  
AND THOU SHALT SMITE THE MIDIANITES AS ONE MAN."

Scripture: Judges 6:11-24

(Illustration of boy liking going to school, and coming from school, but not liking the time in between.)

Perhaps at this time of the year when we are thinking in terms of school and ~~the~~ all of the implications of it, it would be appropriate to think in terms of God conducting a school for His people. Probably most of us have never given too much thought to this, but God has indeed held educational courses for many of His people, and has given the evidence of this for all the world to see and take as an example. Today's Scripture lesson is a case in point, and I believe that we are dealing with a subject much too large to cover in one sermon; so we will have the concluding message on this subject next week.

Dividing this in two parts, I have selected this week to speak on how God deals with the basics, and then next week ~~what He expects us to~~ to deal with our response once we have gone through God's "Upper Class."

Turning to our Scripture for this morning I believe that we need to take a close look at a man named Gideon. Gideon, whose name interpreted means, "The Hearer, the slasher, or, "one who cuts off the hand," was a son of Joash identified as "The Abiezrite," which was a family of Manasseh. This event recorded evidently took place when Gideon was a fairly young man. The Midianites and the Amalekites had overrun Israel which was direct punishment for their sin and turning against God. The Midianites and the Amalekites would send raiding parties who would come in and take the crops they wanted and needed, and would destroy the rest. These raiders were the first ones to appear as Camel riders. The use of camels permitted them to come ~~from as far~~ from as far great a distance as 200 miles and return again, which they were unable to do with horses. And so it was that the Israelites were plagued by these people. Gideon was cloistered in a wine press in order to remain hidden from the raiders if they should come, and he was threshing his father's wheat when an angel of the Lord appeared at that wine press which was situated by a sacred oak in Ophrah.



Now although the angel is identified as ~~an~~ <sup>the</sup> angel of the Lord, it turns out in future passages that He is the Lord Himself. The angel greets Gideon with the assurance that The Lord was with him, and Gideon is identified as a mighty man of valor even though we have no evidence that he was ever involved in any battles up to this point. Immediately Gideon begins to remonstrate with the Angel for the fact that if the Lord was with them as he has heard his father and all of the elders recounting, "where has He been while all of these evil things have been taking place?"

Gideon gives evidence here that he not only has a knowledge of past events in the lives of the Israelites, but his education about them and their history is fairly up to date. Thus we would say that Gideon had passed from the elementary schooling and was ready for more advanced education. In some areas we have special schools which are a prelude to college, and which prepare young people to go on to advanced education beyond high school, and we call these schools, "Prep Schools." Gideon was ready for the "Prep" education and God was about to impart this to him.

In verse 14, we see that the Lord is identified, and Gideon is told that he will save Israel from the Midianites. But as was the usual custom of people selected by God to perform great tasks, Gideon begins to make excuses. He tells the Lord he comes from a poor family and that he is the least in his father's house. Perhaps he meant that he was the youngest, for in this sense the youngest was not looked upon as being as valuable as the eldest or next to the eldest. But the Lord answers, "Surely, I will be with thee." The Lord is stressing that there will be no doubt what He will do through Gideon.

It is at this point that Gideon asks for the first of the signs he needed to assure him that this entire affair was for real. He probably did not quite believe that he was selected to be entrusted with this great task, and he wanted assurance. But being a very courteous Jew and an Easterner, it was not polite to let a guest come into his midst without ~~giving him~~ showing him the hospitality customary to be shown. At this point Gideon does not know that he is talking to God. He perceived this man as merely being a prophet, or a messenger sent

from God, as other prophets and holy men had been sent to other Israelites. So he goes to his tent and makes the necessary preparations of meat and bread, and broth, and brings them out to the man. The man tells Gideon to merely place the food upon the rock which he does, and then the Lord touches the food with the staff He was carrying and the food is consumed in fire and the Lord disappears. It is then that Gideon knows he was in the presence of God, and he is afraid. He knew from his past education as a Jew that to see God meant death, much less not only see Him, but talk to Him. He falls on the ground and prays to God, and God speaks to him assuring him that he will not be slain. Gideon ~~thereof~~ builds an Altar to God, dedicated to the memory of this place where in he found the peace of God, for he names the Altar, "Jehovah Shalom," or, "God is peace," or, "The Peace of God."<sup>2</sup>

Thus, Gideon has been through the "Prep School" of God's Upper Class," a school reserved for those who would follow the Lord. As is so often the case we have a tendency to put a story ~~down~~ such as this down because it merely points out the greatness of one man. But there are applications we can derive from it, if we are willing to open our lives to God's message for us.

The first thing we observe in this incident is that ~~God extends Himself~~ God's calls are not ~~always~~ extended to the educated, intellectual types with pre-conceived knowledge and ideas of life and the world. He calls the simple, the common, the ordinary. His purpose is that He can then begin the necessary education in their lives. It has been my experience that some of the most difficult people to deal with about God and Christianity, have been those who are highly educated. This is not a put down on education, but ~~exactly~~ I am merely pointing out that many people who are highly educated, or intellectual find it difficult to believe and accept something as simple as God's message of Salvation through Jesus Christ. I think God's actions in Scripture in His selection of people is an indication that He wants the person to be willing to submit to what the Lord wants. He is not looking for intellectual arguments, or philosophical discourses, He just requires the individual to open his heart to Him and be willing to submit his life to His cause.



But this story also shows us that Gideon was not only being educated by God that he was the chosen one to do God's work and will, but Gideon had to grow in this education.

There is a Japanese horticultural art that has been highly developed which when done properly permits an individual to permanently stunt plants and trees. We look at this type of artistry and we marvel that it can be done. We are prone to exclaim that this is really marvelous. But if we were to attempt to keep our children small and cuddly and cute as they are at 1 or two years of age, people would call us monsters or worse, and in all probability we would be locked up for cruelty to children. But in essence this is what many of us are doing and have been doing to ourselves for years. We come to God and we become followers of His Son Jesus Christ and begin to attend church perhaps, and that is it. No further growth or striving toward maturity. Just come to church, participate in as little or much of worship as we care to; listen to what the preacher has to say for the day and digest little or none of it; and go home to live the next 6 days completely divorcing what we do in those days from what we do on Sunday morning.

I was interested in hearing what my good friend John Snyder had to say about what is a Christian. I think he covered the subject rather well. But I also think he left out because of the lack of time some of the elements that also go into the making of a Christian. Many of you have come to this church and have sat in the same pews, and have heard innumerable sermons about how and what to do to live the Christian life, and quite frankly are still in diapers. I say this not because I want to shock you, but to let you know of your condition. ~~Stimex~~ How many of you can truthfully say that you have read the entire Bible through from cover to cover? You have been urged to do so since I have come here. Yet some of you are defiant that I have the nerve to ask you to bring your Bibles to Church. Why this guy is some kind of a religious nut. And as a result some of you still do not and will not bring your Bibles just to prove to me that you could care less what I advocate for your spiritual growth.

How many of you can honestly and truthfully say that you have accepted Jesus Christ as your personal Saviour and that He lives in your heart and life and you live for Him? Yet some of you have gotten angry for my suggesting that this is necessary for a person to be a true Christian. Why, I can do that in the privacy of my home and I do not need to parade it around in front of others at St. Paul's. Yet church members will make all sorts of public commitments to lodges and fraternal organizations with no qualms whatsoever.

How many of you can honestly say that you have gone out of your way to meet and talk with some people in this congregation whom you have never spoken to before? How many of you can say that you have tried to be as friendly and un-cliquish as you should and make everyone welcome? Yet some of you have gotten uptight when I have asked you to greet your neighbor and you say that I am trying to make a joke out of a very sober and sedate thing, which is what you believe worship to be.

(Illustration of must show some improvement to get out of mental institution). This is what God requires of each of us --- improvement! He doesn't want us to just stay in the same old rut week after week, year after year. He wants us to grow. When we ~~begin~~ start out as new Christians, we are babies and we begin by getting milk. When we begin to grow, we start to get solid food and less liquids. This growth should take place in Bible reading, in learning to pray, in speaking to others about our faith, and in showing that we belong to God by the joy on our faces and in our lives at worship and in the world. God has given this Prep course to everyone of us here this morning. There is not a one of you I do not believe who has not heard the complete message of what God requires from us. Now that we have had the Prep course from God's "Upper Class," isn't it about time that we moved on? Next week we are going to deal with "Graduation" and what comes after it. But in the meantime, if you still are not into God's Word, pick it up today, or tomorrow at the latest and begin to read it through. ~~Then~~ If you are not into praying at meals or at bedtime, or getting up in the morning, begin today. If you don't know whether you belong to Christ and He is a part of your life, determine to find



out this week. ~~Call~~ Call me and I will be happy to speak to you about any of  
th. All that it takes is that we sincerely desire to change the course of  
our lives and do so. God stands ready and waiting to assist us in our growth.  
Just as He said to Gideon so long ago, so He is saying to us today, "Surely, I  
will be with thee."

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SIXTEENTH SUNDAY AFTER PENTECOST SEPTEMBER 26, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MRS. CYNDIE SYBERT, YOUTH - CHOIR DIRECTOR  
LORI ZAVACKY, JEFF HOCKENBERRY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "LORD LOUDOUN'S MARCH" WILLIAMSBURG MUSIC  
\*PROCESSIONAL HYMN No. 31 "FATHER, AGAIN IN JESUS' NAME"

\*ASCRIPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (UNISON) "O MOST LOVING FATHER, WHO WILLEST  
US TO GIVE THANKS FOR ALL THINGS, TO DREAD NOTHING BUT  
THE LOSS OF THEE, AND TO CAST ALL OUR CARE ON THEE, WHO  
CAREST FOR US; PRESERVE US FROM FAITHLESS FEARS AND  
WORLDLY ANXIETIES, AND GRANT THAT NO CLOUDS OF THIS  
MORTAL LIFE MAY HIDE US FROM THE LIGHT OF THAT LOVE WHICH  
IS IMMORTAL, AND WHICH THOU HAST MANIFESTED UNTO US IN  
THY SON JESUS CHRIST OUR LORD. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: JUDGES 6: 33-40

HYMN No. 461 "SAVIOUR, LIKE A SHEPHERD LEAD US"

\*AFFIRMATION OF FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "TRUMPET MARCH" WILLIAMSBURG MUSIC

BAPTISM

ANTHEM: "YOU'LL NEVER WALK ALONE" ROGERS & HAMMERSTEIN

ERMON: "THE UPPER CLASS" 2. GRADUATION

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 286 "WHO IS ON THE LORD'S SIDE?"  
ORGAN POSTLUDE "MINUET" WILLIAMSBURG MUSIC

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
FLORENCE MACKINNEY IN LOVING MEMORY OF HER "MOTHER" -  
MRS. E. M. PERRIN.

SERVING AS USHERS TODAY ARE: \*MARLENE RIEMER, LIZ ARMSTRONG  
SHIRLEY RIEMER AND JUDY FERREE.

ELDER AND MRS. CHET STAUFFER WILL BE THE GREETERS AT THE  
DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: PAULINE FENCIL, SANDY  
SHEPPECK AND MARCI SHEPPECK.

ATTENDANCE LAST SUNDAY WAS 210.

➤ TONIGHT - 5:30 P.M. - CONGREGATIONAL DINNER - PLEASE BRING  
TUPRENS ENOUGH TO COMPENSATE FOR YOUR FAMILY. BEVERAGE  
AND ICECREAM WILL BE FURNISHED. AT 7:00 P.M. A SPECIAL  
CONGREGATIONAL MEETING IS CALLED FOR THE SANCTUARY.  
PLEASE PLAN TO BE HERE FOR THE MEETING - NOW IS THE TIME  
TO ASK QUESTIONS NOT NEXT WEEK. YOU AS A MEMBER IS  
EXPECTED TO BE AT THE MEETING AT 7:00 EVEN IF YOU CANNOT  
ATTEND THE DINNER.

➤ TUESDAY - 7:30 - BOARD OF CHRISTIAN EDUCATION.

➤ THURSDAY - 7:00 - BIBLE STUDY OPEN TO THE CONGREGATION  
AND FRIENDS. **REVELATION.**

SOUP AND SALAD DAY - TUESDAY - OCT. 12TH. TICKETS AVAILABLE  
FROM MEMBERS OF THE WOMEN'S FELLOWSHIP. THE ITEMS FROM  
THE BAZAAR TABLE ARE ALWAYS INTERESTING TO THOSE WHO ATTEND.  
HAVE YOU MADE YOUR ITEMS OR HANDICRAFT YET? BAKED GOODS  
ARE ALWAYS WELCOME.

➤ KAY MORRIS, OUR ORGANIST, WILL PLAY A SHORT RECITAL AT  
ST. MARKS LUTHERAN CHURCH ON JEFFERSON STREET AT 8:00 P.M.  
TUESDAY, SPONSORED BY THE TUESDAY MUSICAL CHURCH. THE  
PUBLIC IS INVITED.

➤ OUR CONGRATULATIONS TO MR. & MRS. PAUL RIEMER WHO WILL *OPEN*  
CELEBRATE THEIR 25TH WEDDING ANNIVERSARY TOMORROW. *House 2-5*  
WE NEED SOME HELP IN SETTING UP TABLES IN THE UNDERCROFT  
AFTER THE SERVICE.

HOSPITALIZED: EARL WOGAN, ROSWELL CLINIC, MAIN HOSPITAL  
BLOG., #6528 WEST, BUFFALO, NEW YORK 14203.

MR. PAUL RITTER, MRS. EMMA HEGINBOTHAM - BOMH.

MRS. DORIS WILSON - *HOME* ARMSTRONG GEN.

**ELEANOR McWILLIAMS**



"The Upper Class -- 2. Graduation"  
Text: Judges 6:36-40

Review, "Prep", last week & 2day Gid compl education  
in 's Upper Claas=GRADUATION

(Illus speaker introduced as Dr.)

t's contrar 2 wat ed & grad R 2 produce,  
we know sum1 grad, 2B equip perform skill, task,  
2day exam Gid Grad & how use it, TURN 2 SCRIPTURE  
EXEGETE: vs 33, Valley end Plame Esdraelon, ferile,  
lush, watered. Divid Galile/Samaria,  
route 2 Mediterranean, good 4 robbers

Vs 34, 35=Gid Prep last week & Spirit cum upon him  
gather tribes

Gid possess by G, & He want us 2 B same  
G want us grow, no B stunt as say last wk  
tendency 2Blong G must B poor desitute, not so  
P say=My G supply all Ur needs, accord riches in Glory  
We bless Byond meas if only submit & giv wat shud  
Our Lives, Husbands, Wives, Child, possess, incomes=ALL  
Then will C how He bless & no understand

But we want 2 control, lives, child, etc,  
BUT ONLY WEN G #1 we liv as shud, & He show us this  
(Illus Haydn & "The Creation") He possess by G

EXEGETE: Vss 36-40, Gid show GRAD, Upper Class, no by  
own devices, but seek G proof He with him

Wet Fleece=Negative peop & G no do, wind blo etc.

G let Fleece dry & ground wet=this mor difficult

This Gid GRAD & he knew G with ~~im~~ him

20Cent Am, & poke fun at this & yet if Bliev Him,  
shud B abl put G test & let Him pruv self  
But we don't & reason=He mite pruv self, mite answer  
mi hear & then wat do? We in troubl then Bcuz we  
sed 2 G PUT UP OR SHUT UP

& insted G fund we spirit coward bak dwn & Gid speci  
(Illus P. Robertson & B. Graham)

Thez mod Gideons & G lik 2 do this U & Me

Wat He ask is place faith Him & He will honor that  
faith and trust with results we never dreamed of  
J Kenedy sed, Ask not wat country can do 4 U, insted  
Ask wat U can do 4 country=paraphrase=Ask not wat G  
can do 4 U, But wat U can do 4 G

Need ask selves Wat Duz G want me 2do in His Ch?

Jamie Buckingham quote++++

Let us all pray as tho we the 1 speaking 2 G

" " " bow heds & if mean business 4 Lord, com-  
mit all of lif 2 Him & then await His  
speaking 2 our harts this day.

## "The Upper Class"

### 2. Graduation

Text: Judges 6:37-40

Scripture: Judges 6:33-40

Last week we used an earlier portion of this 6th chapter of Judges, in which Gideon was called by God to lead the people of Israel. We studied how Gideon was schooled and instructed by God and went through what we called, "Prep" education. Today we are going to look at Gideon as completing his education from God's "Upper Class" and attaining Graduation.

(Illustration of speaker introduced as Doctor)

Now this is contrary to what education and Graduation are to produce. We know that when someone graduates he or she is to be equipped to perform certain skills or tasks. And so today we are going to examine Gideon's Graduation and how he used it and applied it to his life.

If we will turn again to the 6th chapter of Judges we will examine our Scripture for this morning and see just what happened to Gideon. Vs 33= The Midianites and the Amalekites and the other clans of the East who had joined with them, gathered ~~at~~ in the valley of Jezreel. These were fierce, ~~hard~~ tough, hard riding camel riders and they knew the best territory to encamp in. This valley was at the eastern end of the Plain of Esdraelon which was a fertile and rich area for plunder. This valley received much water and so was lush and fertile as compared to other places in Palestine. It was also the valley which divided Galilee and Samaria, and had numerous routes running through it from the Mediterranean and other areas. Thus it was a good place ~~for~~ for plunderers and groups of marauding tribes to gather.

Vs 34= Gideon had been prepared by God as we studied last week and so ~~we~~ we read that, "The Spirit of the Lord," came upon him. He was literally possessed by God, and so he did what he was supposed to do under the circumstances; he sounded the trumpet to assemble the tribes for battle. We read that Abiezer was gathered after him. This was the small clan of the tribe of Manasseh to which Gideon belonged. He sent messengers to the entire tribe of Manasseh and to the tribes of Asher and Zebulun, and Naphtali to come prepared to fight.



This in essence is what God still wants from His people, that they be possessed by Him. He wants us to turn our lives over to Him and let Him work and move in us. He wants us to grow as we said last week and not to remain static and stunted. We have a tendency to stop growth in ~~ourselves~~ <sup>our</sup> lives because somewhere along the line we have gotten the mistaken notion that to belong to God we must be poor, ~~perhaps we take it from the beatitude which says "Blessed are the poor in spirit."~~ <sup>and destitute.</sup> ~~But this is not what God means for His children~~ <sup>He wants</sup> ~~For many Christians feel that they must be~~ But this not what God means, nor wants for His children. Paul says that, "My God shall supply all your needs according to His riches in Glory." This means that we will be blessed far beyond measure, if only we will submit to God and give to Him that which He seeks and deserves. This means we are to give over our lives to Him. It means we are to give over our husbands and wives and our children to Him. This means <sup>our lives,</sup> we are to give over our incomes, and our possessions to Him. And when we do this then He will begin to bless and we will not understand how we can have so much. We are to let God have control of our lives and to let Him lead and we are to follow.

But too often we are not content to do this, because we want to have control of the things we do. It is only when we are willing to let God be number one, that we can live as we should.

It is written of Joseph Haydn that at the first public performance of his work "The Creation," he arose from his seat during the choral refrain which is, "And there was light," cried out, "I never wrote that; that came from God." He was possessed by God.

After Gideon had summoned the other tribes to assist him in turning back the Midianites, and the Amalekites, he again sought God in what he should do.

At this point he proved his "Graduation" from God's Upper Class, not by turning to his own devices, but instead, seeking God's proof that what he was embarked on was what God really wanted him to do. In vs 36- He asks God for a sign. He is going to place a fleece on the ground and if what ~~for~~ he is being told to

do is from God, he asks God to let the dew fall upon the fleece only. The next morning he picks up the fleece, wrings it out, and a bowlful of water is collected from it. We are not told that the ground around it is dry, but we must assume that it is. But Gideon not wanting to trust to his own devices and wanting to completely determine if this is from God requests that God again prove that He is leading and directing Gideon in this adventure by doing the complete opposite. And that is to leave the fleecede completely dry, while the dew is all around the fleece.

We do not read it, but I am sure there were some negative people in the tribes assembled with Gideon. I can hear them saying, "Oh sure Gideon the fleece was wet and the ground around it was dry. But do you know why? A wind came ~~XXXX~~ up just as the dew was beginning to fall, and the dew had already fallen on the fleece, but the wind drove the rest of the dew down into the valley. That's the only explanation. You sure are reaching way out to believe that God is going to show you a special sign like this." And so in response to this, Gideon asks God to do something that is more difficult than the first sign. This time he is asking for the fleece to be dry while all the rest of the area is to be wet. And we read that the result is that the fleece is bone dry, and the ground all around it is wet.

This was Gideon's graduation, for from it he knew that God was with him and he knew how to place his complete faith and trust in God. But because we live in 20th century enlightened America we want to poke fun at believing something as simple as God showing a sign in this fashion. Yet, if we really believe that He exists, we should be able to put Him to the test for our lives and then let Him prove Himself. But we don't, and the reason we don't is because He just might hear us and answer us, and then what do we do? We are in trouble then, because we have said to God in essence, "Put up, or shut up." And so rather than have we find out that we are spiritual cowards we back down and pass Gideon off as being something special and God doesn't do this anymore.

But what of the men who have proven God in this fashion these many centuries since he is dead and gone? Can we pass them off as being out of the ordinary?



One such modern man that I have read about and know of is Pat Robertson. If you have ever heard or seen the 700 club on television, Pat Robertson is the man who put out the fleece when convinced that God wanted him to take on the task of Christian broadcasting. His book, "Shout It From The Housetops," is in our library if you want to read a thrilling and exciting book. It will make you laugh and cry to read and hear what God can and does do with a God possessed man. Another man you all have heard about is Billy Graham. There have been many incidents given concerning his faith and trust in God, but the one I think really tells of his faith, involves how he happened to get on the radio with his "Hour Of Decision," program.

(Illustration of B. Graham putting out the fleece).

Now this a modern day Gideon and we cannot say that God does not operate as He once did in the life of Old Testament Gideon. But this is what God expects from each of us. I know that we are not being called upon to deliver our nation from the evil surrounding us. Although I think we do need this sort of deliverance today. But God is calling us to make the decisions necessary for the upbuilding and ongoing of this congregation. What He is asking us is to place our complete faith and trust in Him, knowing that when we do this, He will honor that faith with results that we never dreamed possible. I am sure that we are all aware of what we will be deciding tonight. I ~~will not~~ would not, nor will not tell anyone how they must vote. But I will tell you this. We need to place this concern and care in God's hands completely. We need to turn it over to Him and let Him tell us whether He wants us to make these moves or not. Instead of us deciding before the meeting how we are going to vote, let us instead ask God how He wants us to vote. Instead of us determining that we can only do this or that, let us ask God what He tells us we can do. This is the Education we all need to completely be possessed by God. Let us today put out our fleece, and then await God's answer in our lives. A man named Jamie <sup>Buckingham</sup> ~~and~~ once wrote, "Ask for something so great, that unless God intervenes it is bound to fail" Let us look to God in prayer. I want all of us to bow our heads and close our eyes. I want

all of us to be praying as though the words I shall utter were really being spoken by us. (Prayer to give all of this over into God's hands.

We have asked God and placed it in His hands, and now let us await His speaking to our hearts and minds this day.



Jesus said: I am the good shepherd. The good shepherd lays down his life for the sheep.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SEVENTEENTH SUNDAY AFTER PENTECOST OCTOBER 3, 1976  
WORLD WIDE COMMUNION SUNDAY  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
LORI ZAVACKY, TERRY MCCLIMANS - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "O SACRED HEAD NOW WOUNDED" BUXTEHUDE

\*PROCESSIONAL HYMN No. 7 "REJOICE, YE PURE IN HEART"

\*ACCESSION - CHORAL AMEN

\*CALL TO COMMUNION

\*PRAYER OF CONFESSION (UNISON) ALMIGHTY GOD, MERCIFUL FATHER:  
I A POOR SINNER, ACKNOWLEDGE AND CONFESS MY MANIFOLD SINS,  
WHICH I FROM TIME TO TIME HAVE COMMITTED, BY THOUGHT, WORD,  
AND DEED, AGAINST THY DIVINE MAJESTY. I DO EARNESTLY RE-  
PENT, AND AM HEARTILY SORRY FOR THESE MY MISDOINGS; THE  
REMEMBRANCE OF THEM IS GRIEVOUS UNTO ME. I HAVE NO OTHER  
COMFORT OR HOPE THAN THY GRACE, WHICH ABOUNDETH ABOVE MY  
GUILT, AND THE PRECIOUS MERITS OF MY LORD JESUS CHRIST.  
LONGING AFTER THIS GRACE, I SAY: FATHER, I HAVE SINNED  
AGAINST HEAVEN AND IN THY SIGHT, AND AM NO MORE WORTHY TO  
BE CALLED THY CHILD. GRANT UNTO ME PARDON AND PEACE, AND  
STRENGTH TO LEAD A NEW AND RIGHTEOUS LIFE, BY THE POWER OF  
THY HOLY SPIRIT, THROUGH THE SAME LORD AND SAVIOUR, JESUS  
CHRIST. AMEN.

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

PASTOR: O LORD, OPEN OUR EYES.

PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE.

\*GLORIA PATRI

SCRIPTURE: 1 SAMUEL 10:1-13

HYMN No. 335 "JESUS, THOU JOY OF LOVING HEARTS"

OFFERING

OFFERTORY: "O SACRED HEAD" K. INGBERGER

INSTALLATION AND ORDINATION OF DEACON ROBERT CELLEN

ANTHEM: "FATHER ALMIGHTY" FRANCK

SERMON: "THE INGREDIENTS"

COMMUNION HYMN No. 341 "HERE, O MY LORD"

\*THE COMMUNION - PAGE 33

\*EUCCHARISTIC PRAYER \*INSTITUTION \*AGNUS DEI

THE COMMUNION (PLEASE RETAIN ELEMENTS UNTIL ALL SERVED)

\*PRAYER OF THANKSGIVING

\*DOXOLOGY

\*HYMN OF DEDICATION No. 338 "ACCORDING TO THY GRACIOUS WORD"

\*BENEDICTION AND THREEFOLD AMEN

\*POSTLUDE "IN THEE LORD, HAVE I PUT MY TRUST" BACH

\*CONGREGATION STANDING

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY THE GUY  
ARMSTRONG FAMILY IN MEMORY OF LOVED ONES,  
NURSERY WILL BE PROVIDED TODAY BY TOM AND JUDY MARSART AND  
JODIE MARTE.

THE ELDERS AND DEACONS WILL SERVE AS USHERS TODAY.

DEACONS, MR. AND MRS. ROBERT KNAUER WILL BE THE GREETERS AT  
THE DOOR THIS MORNING.

TONIGHT: 7:00 P.M. YOUTH MEETING. ALL ELIGIBLE YOUNG PEOPLE  
ARE INVITED TO BE A PART OF THIS GROUP.

MONDAY: OCTOBER 4, HOLY COMMUNION FOR THOSE UNABLE TO ATTEND  
TODAY.

MONDAY: 7:30 MARY PRUGH CIRCLE MEETING

WEDNESDAY OCTOBER 6, 7:30 P.M. REGULAR CHURCH COUNCIL MEETING.

THURSDAY OCTOBER 7, 7:00 P.M. BIBLE STUDY. ANYONE MAY BE A PART  
OF THIS GROUP. COME AND JOIN US.

FRIEDAY OCTOBER 8, 6:30 A.M. BREAKFAST AND FELLOWSHIP FOR SINGLE  
CAREER ADULTS, (18 - 30), AT THE HOLIDAY INN. THIS IS SPONSORED  
BY THE COALITION FOR CHRISTIAN OUTREACH.

IF YOU WOULD LIKE TO PREPARE VEGETABLES FOR THE SOUP AND SALAD  
SUPPER, PLEASE COME TO THE KITCHEN ON MONDAY MORNING OCTOBER  
11, PREPARED TO "CUT-UP." YOUR HELP IS NEEDED.

DON'T FORGET THE SOUP AND SALAD DAY TUESDAY OCTOBER 12.

HOSPITALIZED: EARL WOGAN, ROYELL CLINIC, BUFFALO,  
MRS. EMMA HEFENBOTHAM, MRS. DEBBIE DOUGAN, MRS. BEA TAIT, BOWH.

THERE WILL BE A TEACHERS TRAINING WORKSHOP FOR TEACHERS AND  
SUNDAY SCHOOL WORKERS ON TUESDAY OCTOBER 5M AT 7:30 P.M. AT  
THE COMMUNITY ALLIANCE CHURCH MERCER ROAD. THIS IS SPONSORED  
BY THE CHRISTIAN BOOK AND GIFT SHOP.

Installation & Ordination of Mr. James Bosworth at  
7:00 P.M. in St. John's Meridian, (White Church)

Welcome Visitors:

ADULT PLAN COMM. 7:00 - NEXT SUNDAY

"The Ingredients"

Text: 1 S<sup>m</sup> 10:3

(Illus of wife bake cake)

Bake or cook must hav Ingreds, also tru Dr., lwyr etc  
G shows this thruout Word

Saul such man & G direct him 2 Sam & Sam 2 him.

EGETE portion Scrip:

Lik 2 use 3b, READ & explain

Beth=Houses of, EL=G, or Divine Being

men prepped 4 Commun & had necess Ingreds

But 1000 B4 Xp Ingreds sam necess 2 cum 2 G

Kids=yng goats, lambs & compare 2 Xp & Ingreds 4 Commu

history kids=Ab & ram, Passover lamb & meal

Bread=unleav, cereal offers,

wheat=rigors winter, separate, crush, bak fire=bread

Grapes=prune, nourish, pick, crush, tend=wine or juice

Js los ident 4 mankind,

lif as kid or lamb, blood as wine poured out

flesh torn as bread made from broken wheat

This sac Blong ea us, all mankind

(Illus Asibi & Yellow Fever vaccine)

We 1 with world & Js do 4 all us not just sum

" join with all Blievers this Sacrament

(Illus Dr. Smith & Chinese boy)

Can feel hav hold rest Ch 2day,

Doctrines may separate, order worship may differ

Common denom=Js Xp as Lord & Saviour

Our Blief thru sacra cum 2 Him His tabl, & doing in

Remem Him, hav 4givness sins

THEZ INGREDs NEED 2 HAV WEN OBSERV L'S SUPPER



### "The Ingredients"

Text: 1 Samuel 10:3b, THERE SHALL MEET THREE MEN GOING UP TO GOD TO BETHEL, ONE CARRYING THREE KIDS, AND ANOTHER CARRYING THREE LOAVES OF BREAD, AND ANOTHER CARRYING A BOTTLE OF WINE.

Scripture: 1 Samuel 10:1-13

A fellow asked his new bride, "How did you make this cake dear?" She answered, "Here's the recipe. I clipped it from a magazine." "Are you sure you read the right side?" he asked, "the other side tells how to make a rock garden."

When it comes to cooking or baking something, each recipe calls for a certain amount of ingredients. But actually in almost everything else this is true. For instance, if a person wants to become a doctor or lawyer or school teacher, he or she must put into their lives the ingredients necessary to make that desire become a reality. I believe that God has shown ~~xxx~~ this to man throughout all of His Word. Time after time we see that the men and women who lived for Him, and did as He wanted them to do, had to add to their lives the ingredients that would stand them in good stead at later times.

Saul was such a man when he was first anointed by Samuel to be the king of Israel. Saul had been out looking for the donkeys or the asses as they are identified in Scripture, which belonged to his father. Instead, God directs him to Samuel and Samuel to him to perform the necessary task of anointing him as king. As we read in our Scripture, Samuel anoints Saul and then gives him directions which he was to follow and which would lead him to do the will of God for his life.

I would like to use the latter part of the 3rd verse as our text for this morning. There are several sermons to be had in this scripture and I would just like to use this portion for today. Samuel gives Saul the directions that he is to go to the plain of Tabor, and there he will find 3 men going up to God to Bethel. One of the men is to be carrying 3 kids, another will be carrying 3 loaves of bread, and the third will be carrying a bottle of wine. The expression that they are going up to God to Bethel is a very striking one which denotes that they are on their way to worship. Bethel would be the Temple to be found there. Beth meant simply "The House of", and El meant God, The Divine Being. The men quite obviously were prepared to observe communion there. They had the

necessary ingredients to do so. But perhaps what makes it more striking to us is the fact that as ~~early~~ far back as 1000 years before the Institution of the Lord's Supper by Jesus Christ Himself, the same ingredients were necessary to come before God.

The first Ingredient was the "kids," which many times in Scripture referred to lambs and quite often to young goats. But in either event we can see that an innocent animal was offered as the sacrifice. Thus we have God using the kids at this worship as the sacrifice. Later, Jesus Christ became the substitute for the animals and offered His body and blood as the human sacrifice for sin. Then it is significant to note that the ingredients instituted at the Lord's Supper of bread and wine are also found here. So here we are not only dealing with a parallel of future events, but with the ingredients for Communion with Almighty God.

As we look at these Ingredients we can trace through the history of the Israelites that God used each of these as symbols for us to note for worship.

The "kid" or "lamb" became the symbol of the animal slain for the salvation of mankind. When Abraham had prepared His son Isaac for the sacrifice God called him to make, God provided the ram in the thicket, or the animal for sacrifice. And what was it God said the Israelites were to kill and paint its blood on their doorposts for the angel of death to Passover their homes? The lamb of course. And for centuries the Israelites observed this by slaying the Passover lamb and eating this meal together in remembrance.

Bread is made from wheat and wheat has had a significance in all of the Israelite worship. For the Passover meal they were to prepare a bread made without leaven. For their cereal offerings in the Temple wheat was one of the ingredients brought before God. But if we look at ~~the~~ what wheat has to go through to become the common bread as we know it, we understand that God is telling us something significant in this symbolism. Wheat must go through the rigors of winter, and then it must be harvested and separated from the parts of the plant which cannot be used. Next it is ground and crushed into flour, and then it must be mixed



other ingredients, and be subjected to the heat of fire before it can become what we call bread.

It is the same with wine or grape juice. Grapes are nurtured and in order to become the juice they must be pressed and squeezed. Thus, like wheat, grapes lose all semblance of their original form. So it is with God using the symbolism of the broken body and shed blood of Jesus Christ for the salvation of mankind. He had to lose His identity in order to become the Saviour of the world. He gave His life just as a kid or lamb must give it ~~xx~~ to be the sacrifice. He poured out his life blood and had His flesh torn on our behalf. What better way to symbolize this than by setting bread and wine as the symbols of this sacrifice.

But we need to look upon this Sacrament and the ingredients thereof, as not just belonging to each one of us, but belonging to all mankind. And all of this was done by the sacrifice of one person, the perfect Son of God, Jesus Christ.

(Illustration of Asibi and vaccine for Yellow Fever)

This in essence is what Jesus Christ did with His sacrifice.

Along with this Supper of which we partake at this time of the year, we are made aware that there is a oneness which joins Christians throughout the world and it is the Lord's Supper that joins us together. It is through this Sacrament that Christians round the globe can have a common identity.

(Illustration of Dr. Smith and Chinese boy).

It is when we consider that <sup>TODAY</sup> ~~we~~ we are joining with like minded Christians around the world that we too can feel as though we have hold of the rest of the Church universal of Jesus Christ. There may be doctrines that separate us, and differences in the way we conduct worship. But the common denominator ~~xx~~ which ~~xx~~ joins us together is our faith in Jesus Christ as our Lord and Saviour. And our belief that through this sacrament we again come to Him and have Communion at His table and we have the forgiveness of our sins, doing this in Remembrance of Him. These are the Ingredients we need to have when we observe the Lord's Supper.

ST. PAUL'S UNITED CHURCH OF CHRIST  
 BUTLER, PENNSYLVANIA  
 EIGHTEENTH SUNDAY AFTER PENTECOST      OCTOBER 10, 1976  
 THE REV. RALPH C. LINK, PASTOR  
 MRS. KAY MORRIS, ORGANIST  
 MR. RALPH COOPER, CHOIR DIRECTOR  
 KAREN PFABE, TERRY MCCLIMANS

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "VOLUNTARY ON THE DOXOLOGY"      PURCELL  
 \*PROCESSIONAL HYMN No. 72 "NOW THANK WE ALL OUR GOD"  
 \*ASCRIPTION - CHORAL AMEN  
 \*EXHORTATION  
 \*CONFESSION (UNISON) "O GOD, WHO MAKEST THYSELF KNOWN  
 IN THE STILLNESS; LET US FEEL THY PRESENCE IN THIS  
 SACRED PLACE; MAKE US TO BE OF THE COMPANY OF BRAVE  
 SAINTS WHO HAVE WORSHIPPED HERE IN SPIRIT AND IN TRUTH;  
 THROUGH THE VOICES OF MEN AND THE INSTRUMENTS OF PRAISE  
 GIVE US TO LIFT OUR HEART TO THEE; AND SO, O LORD, PURIFY  
 OUR LIVES THAT, GOING FORTH INTO THE WORLD, WE MAY GO IN  
 THY STRENGTH AND IN THY LOVE; THROUGH JESUS CHRIST OUR  
 LORD. AMEN."  
 \*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
 \*ASSURANCE OF PARDON - CHORAL AMEN  
 \*PRAISE  
 \*PASTOR: O LORD OPEN OUR LIPS.  
 \*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
 \*DOXOLOGY No. 551  
 SCRIPTURE: GENESIS 11: 1-9  
 HYMN No. 275 "O LOVE OF GOD MOST FULL"  
 \*AFFIRMATION OF FAITH (APOSTLES' CREED)  
 \*GLORIA PATRI  
 CALL TO PRAYER  
 PASTOR: THE LORD BE WITH YOU.  
 PEOPLE: AND WITH THY SPIRIT.  
 PASTOR: LET US PRAY.  
 PRAYER AND PRAYER RESPONSE  
 OFFERING  
 OFFERTORY: "OUR FATHER WHO ART IN HEAVEN" BACH  
 SOLO:      SUNG BY CYN DIE LYBERT  
 VERMON: "UNITED CONFUSION: MAN'S ACTION"  
 PRAYER AND LORD'S PRAYER  
 HYMN OF DEDICATION No. 272 "LOVE DIVINE, ALL LOVES EXCELLING"

ORGAN POSTLUDE "BELL SYMPHONY"      PURCELL

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
 THE HERBERT SHEARER FAMILY IN MEMORY OF "LOVED ONES"  
 SERVING AS USHERS TODAY ARE: \*WALLY FEDER, JOHN SNOW,  
 MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.

THE LOVELY NEW LIVING FERNS ON THE ON THE SIDE OF THE  
 LECTERN AND PULPIT ARE A GIFT FROM DONN E. MILLER IN  
 LOVING MEMORY OF HIS "MOTHER" DOROTHY KALB MILLER.  
 DEACON AND MRS. WILLIAM PFLUGH WILL BE THE GREETERS  
 AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED BY ART AND BETTY CARNEY AND  
 NANCY LINK.

THE ATTENDANCE LAST SUNDAY WAS 235.

➤ TUESDAY - SOUP AND SALAD DAY - LUNCH FROM 11:00 TO  
 1:30 AND SUPPER FROM 5 TO 7. IF YOU DON'T HAVE  
 A TICKET GET IN TOUCH WITH ANY OF THE WOMEN TODAY.  
 JANE ARMSTRONG WILL HAVE CHARGE OF THE BAZAAR TABLE.  
 SHE WOULD LIKE TO HAVE YOU BRING IN YOUR BAKED GOODS,  
 CANDY, HANDWORK AND INTERESTING ITEMS - MONDAY  
 AFTERNOON OR TUESDAY MORNING FOR NOON SALES.  
 LADIES DON'T FORGET YOUR SALADS AND CAKES - HAVE THEM  
 HERE EARLY.

➤ LAKE ERIE ASSOC. MEETING OCT. 24, 3:00 P.M. TO 7:30 P.M.  
 AT ST. PAUL'S U.C.C. ERIE. ANYONE DESIRING TO GO  
 PLEASE CONTACT THE PASTOR. INSTEAD OF A BUSINESS  
 MEETING THERE WILL BE 5 WORKSHOPS FOR WORKERS IN THE  
 CHURCHES. THERE IS NO LIMIT ON THE NUMBER OF PEOPLE  
 WHO COULD ATTEND.

➤ MR. & MRS. ROBERT KHAUER CELEBRATED THEIR 16TH  
 WEDDING ANNIVERSARY ON OCTOBER 8TH - CONGRATULATIONS.  
 ➤ THE WYCLIFFE BIBLE TRANSLATORS ARE HOLDING A COMPI-  
 MENTARY DINNER AT THE CATHEDRAL IN NEW CASTLE, AT  
 7:00 P.M. ON MONDAY OCT. 18. EVERYONE IS INVITED.

➤ YOUTH MEETING TONIGHT AT 7:00 P.M. ALSO, A SIGN-UP  
 SHEET IN THE OFFICE FOR THOSE GOING TO THE ALL NIGHT  
 PARTY, FRIDAY OCT. 15 FROM 11-8. WE MUST KNOW HOW  
 MANY ARE GOING, SO WE CAN BUY FOOD ACCORDINGLY. *EARL*

➤ HOSPITALIZED: MRS. EMMA HEGINBOTHAM -463; KATHRYN *WILSON*  
*HUME* -BANCROFT -256 -BOMH. ELEANOR McWILLIAMS - ST. - *HANE*  
 MARGARETS - PGH. *JIM STEWART - MAXI - BUTLER*

➤ YOU WILL NEVER KNOW HOW MUCH ANYONE COULD APPRECIATE  
 CARDS, GET WELL WISHES, PRAYERS AND FLOWERS UNTIL  
 YOU HAVE BEEN IN THAT POSITION YOURSELF. THANKS SO  
 MUCH FOR CARING - BEA TAIT.



"United Confusion: Man's Action"

Gen. 11:4, AND THEY SAID, COME, LET US BUILD A CITY AND A TOWER, WHOSE TOP MAY REACH UNTO HEAVEN; AND LET US MAKE US A NAME, LEST WE BE SCATTERED ABROAD UPON THE FACE OF THE WHOLE EARTH.

(Illus "Synchopation" for drinking too much)

Exa. disguis facts 4 purp, but time lang confus

(Illus all cats grey at nite)

(Recent quote of minister)

Regard age, peop still speak no underst

Scrip show how this came about: not just 1 time

but story repeat over & over & era striv duplic

on grter scale

This week "MAN'S ACTION" of "UNITED CONFUSION"

EXEGETE: vs 1=1 language, all same & all understood

vs 2, =peop migrate E, Shinar=Babylon

" 3=mak Bricks & Slime=Bitumen, pitch sam as Ark pitch

" 4=Text, Ziggurat or Bab Temp tower, bilt 4 Marduk

6 sq stage, 1 top other, last chapel 4 god

" 5-8=L step in 2 pict, 1st record effor unit relig

& political 1system, pool resours attain purp

Can U imag wat happ? speak & underst & then no unde

Thank G no let man go Byond bounds He set

2day sam thing happ & man striv Bcum all powerful

World govt=Govt leads & Dec. Interdep & 1 World Govt

Medicine=perf indiv in tstube, Super Peop 18-20yrs

Science=space explor, secrets earth etc.

4 Areas Bib speak 2 us & show MAN'S ACTION thez event

1=IGNORED G, "Cum let us mak brik"

World govt sam idea, UN & no G in it & bound 2 fail

2=GLORIFIED SELVS, "Let us mak name", Pride wors sin

f-made man, man rul out G, He humbug, no need etc

govt tak care tween cradle & grave no need G

3=REBELLED AGAINST G, "Let us bild city & tower"

2day asked 2 brake barriers race, sex, & Bcum 1 famil

Internat co-op good sum things, but G no want all

1 race, sex, clan. He say look 2 me & no follow man

or Big Brother.

4=FALSE RELIGION, Tower Bab relig struct, 2 tower un-

cover & 1 real thing. Worshiped stars, planets,

Astrology=pagan & offens 2 G. Ch's 2day do same

This Latter days & need 2 know it

(Illus What R U Going 2 Do With World?)

We can no chang by selvs & G plan B work out slo/sur

give up, "Wat Use?" Insted look G Word

P. Corinth Ch, 2Cor 4:8-11, this wat lif about

Js Xp 2 B shown us & we must know Him personally

Do U know Him? Must answer His call & will U obey?

Most import We know Xp/will help/B deliv UN.CONFUS

"United Confusion: Man's Action"

Text: Genesis 11:4, "AND THEY SAID, COME, LET US BUILD A CITY AND A TOWER, WHOSE TOP MAY REACH UNTO HEAVEN; AND LET US MAKE US A NAME, LEST WE BE SCATTERED ABROAD UPON THE FACE OF THE WHOLE EARTH."

Scripture: Genesis 11:1-9

~~(Illustration of "All cats are grey at night.")~~

(Illustration of word "Syncopation" for drinking too much.)

This is a good example of trying to disguise simple facts for a purpose. But there are times when language is confusing because some people are unable to convey in everyday language what they are trying to say. Some years ago someone wrote, (Quote of All Cats Are Grey AT Night).

Just recently I ran across a quotation by a minister of our denomination speaking at a church in White Plains New York, (Quote Society and the Individual). This points up the fact that regardless of the age, we will always have those who will speak in ways which it is difficult to understand. We may question why this is so and I believe that it all goes back to the portion of Scripture as found in Genesis in the 11th chapter. We may think that this is an isolated story with a one time happening, but it is a story that continues to be repeated over and over again.

At this very moment we are living in an era which is striving to duplicate this event on a scale much greater than the scale in which this story took place. This week we are going to look at "Man's Action" in this event, and next week we are going to look at "God's Answer" to this event.

Let us turn to this portion of Scripture and look at this event in detail.

Exegete: vs 1, One language, they all spoke the same and were able to understand each other.

vs. 2, As people migrated toward the East they began to dwell on a plain in the land of Shinar, or Babylon.

vs. 3, They decided that since they had the natural ingredients to make bricks, they were in a position to build. We are told they <sup>produced</sup> ~~had~~ brick and they had what is called "slime" in the KJV and Bitumen in the RSV, for mortar. It was probably a bitumen, or mineral pitch. It was this bitumen or pitch which Noah also used to do the calking on the ark before the flood.



vs. 4, (Read Text), they decided that they were going to build a huge tower, reaching to heaven, and in this way they would make a name for themselves and would be able to stay together and not be scattered. What they probably built was what is known as a Ziggurat, or a Babylonian Temple Tower. This was also probably built for the worship of the god Marduk. It was made of six square stages one on top of the other, and the last one on top was the chapel for the god. Modern archaeology has uncovered the ruins of what is believed to be this tower of Babel.

vs. 5-8, But the Lord stepped into the picture when He saw what man was plotting, and He scattered them hither and yon, and made them to speak different languages. This passage of Scripture describes the first recorded effort to unite mankind in one single religious and political system. They were in effect pooling all of their resources to attain this purpose, until God intervened. Can you imagine what it would be like to be able to speak to your friends and be understood one minute, and in the next few moments to be speaking something completely foreign to each other? Well this is what God caused to happen to these people because they were in actuality striving to be like God. Had their plan succeeded, or had God permitted them to carry it through, they would have been self-sufficient and in no need of Him. But thank God He did intervene, and He continues to intervene when man strives to go beyond the bounds God has provided for man. But here we need to understand that this very same thing is happening in our day and time. Man is once again striving to become all powerful and all wise, and so he doesn't need God. All we need to do is to look around us to discover this.

In the world of politics and government, we have those who are pushing for a one world government. This isn't surprising because it is predicted in God's Word as a part of the latter days. Just this year a group of our government leaders signed a Declaration of Interdependence calling for us to dissolve our United States and join with a United World government.

In medicine we ~~xxx~~ read and hear of scientists working to produce the perfect individual in a test tube. This would mean that man could reproduce human beings

as quickly as they could be grown in a laboratory, and in 18 or 20 years an entire generation of ~~ideal~~ so called "ideal" or "Super People" could be produced. In the scientific field alone manymany problems are being solved which defied solution for many centuries.

There are 4 main areas in which this Biblical account speaks to us today and shows us Man's Action" in these events. The first is that they ignored God. They said, "Come, let us make brick and build." They were confident in their ability to create the super-kingdom for themselves. Those who propose a one world system today are pushing these same ideas through the United Nations. It is through this perfect organization that peace and prosperity and security is to come for all mankind, according to the proponents of this world organization. But never do you hear the name of God linked with this Ungodly alliance we are tied to. And simply because the Lord is not honored with this organization, we cannot expect the Lord to bless its actions, because He should and must be at the center of it, if it is to succeed.

The second mistake of the builders at Babel is that they glorified themselves. They said, "Let us make a name." They were guilty of ~~xx~~ one of the worst sins mankind has fallen heir to and that is, "Pride." Pride, that what is done is done by man himself. He can do it alone. He is a self-made person and this is the work of his hands. Don't we see this today? Isn't man promoting his ideas, and the ideas of other men as being the solutions for the problems of the world? Isn't man ruling out God as being some sort of humbug that we no longer need to believe in? Isn't it the state, or the government that will take care of us ~~xx~~ from the cradle to the grave? Aren't we being promised all sorts of goodies by all types and sorts of individuals today? And it is pride that is leading us to look to man and not to God.

The third thing they did wrong was that they rebelled against God. "Come, let us build a city and a tower lest we be scattered upon the face of the earth." This was and is a direct turning from God to suit one's own purpose or needs. And again there are advocates in the world today who are telling us that we need to break down all barriers between races, and sexes, and become one big



happy family. There are good things to be said for international cooperation, but this does not mean that God wants us all to be of one race or clan. God wants His people to help and assist one another, but He has established that we can have dependence upon Him, only when we are not looking to "Big Brother" for our needs.

And then they were following a false religion. The Tower of Babel was basically a religious structure. Two of the ruins of such towers have been identified as the Original Tower of Babel, but scientists cannot agree which is the real one.

In all probability the planets and the stars were worshiped there. This would of course be the dealing in Astrology and this was pagan, and offensive to God. Thus God could not tolerate this turning from Him to worship at pagan shrines and so He intervened and caused them to be involved in a "United Confusion." They were together in all of this, but they could not understand each other or make themselves understood.

But as we see so many times history is repeated over and over again, and once again today the world is involved in a like situation. The big movement is as we said toward a one world government. But from the standpoint of Christianity, there is and has been the movement underway to conglomerate all denominations into one large church. However we may view this, we need to understand that this is according to the Word of God what is to take place in the Latter Days.

(Illustration of "What Are You Going To Do With The World?")

Now obviously, the things that are happening in our world today cannot be controlled or stopped by a few individuals. We know that God's plan is slowly being worked out according to His prophecies. But this does not mean that we throw our hands up in disgust or dismay and say, "What's the use?," and join the swelling ranks of the ungodly. Instead we need to look to God's Word more closely to see what God ~~will do in the future~~ wants us to know and do. We need to be informed from His Word to sustain us against the threats and the onslaught of the things of the world. We are living in the new age of the

Tower of Babel. But we can take heart in the midst of all of this and find comfort in the strength and help of the words spoken by Paul in like circumstances. Paul writing to the Corinthians in the 4th chapter of the second letter said, (Read).

This is what all of life is about. Jesus Christ is to be made manifest, or to be evident in our lives. The only way this can happen or come about is if you know Him personally. Do you know Him? Is He your personal Saviour? Is ~~ix~~ He the One to whom you turn and talk to when the problems and the cares of this world overwhelm you?

If you don't know Him, then I urge you to seek Him now. He is waiting to welcome you to His fold. But you must answer His call. If He is calling you today then turn your life over to Him and let Him live and move in you. Again, I shall be happy to share with any of you the certainty you may have that He is yours and you are His if you have any doubts concerning your relationship to Him. One thing we need to know and remember, and that is, This is the most important thing in this world. It is not how long we live. It is not how badly the world may be going, or how corrupt everything around us seems to be getting. The most important thing for all of us is to know Christ as our personal Saviour. Only with Him in our hearts and lives can we be delivered from the "United Confusion" which surrounds us today.



ST. PAUL'S UNITED CHURCH OF CHRIST  
 BUTLER, PENNSYLVANIA  
 NINETEENTH SUNDAY AFTER PENTECOST OCT. 17, 1976  
 THE REV. RALPH C. LINK, PASTOR  
 MRS. KAY MORRIS, ORGANIST  
 MR. RALPH COOPER, CHOIR DIRECTOR  
 ELLEN MASTER, RANDY DELLEN - ACOLYTES

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 ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "JESU, JOY OF MAN'S DESIRING" BACH  
 \*PROCESSIONAL HYMN No. 176 "CROWN HIM WITH MANY CROWNS"  
 \*ASCRPTION - CHORAL AMEN  
 \*EXHORTATION  
 \*CONFESSION (UNISON) "ALMIGHTY AND ETERNAL GOD, WHOSE  
 LIGHT DOOTH SHINE IN MORTAL DARKNESS; REVEAL UNTO US THY  
 PRESENCE IN OUR SOULS, AND THY JUDGMENT OF ALL OUR ACTIONS,  
 THOUGHTS, AND WORDS. MANIFEST THYSELF TO US IN THE MOVE-  
 MENTS OF THIS PRESENT TIME. OPEN OUR EYES TO THY GLORY  
 ALL AROUND US. THOU ART EVER COMING TO THY CHILDREN,  
 COMING IN MANIFOLD WAYS; BY CHERISHING OUR SERIOUS AND  
 REVERENT SPIRIT MAY WE PREPARE OURSELVES TO MEET OUR GOD,  
 THROUGH JESUS CHRIST OUR LORD. AMEN."  
 \*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
 \*ASSURANCE OF PARDON - CHORAL AMEN  
 \*PRAISE  
 \*PASTOR: O LORD OPEN OUR LIPS.  
 \*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
 \*DOXOLOGY No. 551  
 SCRIPTURE: GENESIS 1  
 HYMN No. 228 "BEHOLD US, LORD"  
 \*AFFIRMATION OF FAITH (APOSTLES' CREED)  
 \*GLORIA PATRI  
 CALL TO PRAYER  
 PASTOR: THE LORD BE WITH YOU.  
 PEOPLE: AND WITH THY SPIRIT.  
 PASTOR: LET US PRAY.  
 PRAYER AND PRAYER RESPONSE  
 OFFERING  
 OFFERTORY: "AUTUMNAL" JAMES  
 ANTHEM: "GIVE TO OUR LORD IMMORTAL PRAISE" MALIN  
 SERMON: "UNITED CONFUSION: GOD'S ANSWER"  
 (GOD CREATED MAN IN HIS IMAGE AND SET FORTH HOW MAN IS  
 TO LIVE THE THEME OF BOTH OF THESE SERVICES IS ABOUT

THE MODERN TREND TOWARD ONE WORLD GOVERNMENT IN ALL  
 AREAS OF LIFE).  
 PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 226 "DEAR LORD AND FATHER OF  
 BENEDICTION AND THREE FOLD AMEN MANKIND"  
 ORGAN POSTLUDE "ST. ANTHONY CHORALE" BRAHMS

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
 MR. & MRS. CHARLES FLEEGER IN MEMORY OF "LOVED ONES"  
 SERVING AS USHERS TODAY ARE: \*ROBBIE VINROE, BOB  
 DELLEN, BRIAN PFABE, STEVE SMITH AND CHRIS PFABE.  
 THE ATTENDANCE LAST SUNDAY WAS 175  
 MRS. SARA STEPP WILL BE THE GREETER AT THE DOOR THIS  
 MORNING.

NURSERY WILL BE PROVIDED TODAY BY: JANE ANDREWS,  
 BARB ANDREWS AND ROBIN KNAUER.

7 LAKE ERIE ASSOCIATION FALL MEETING WILL BE IN ST. PAUL'S  
 U.C.C. CHURCH, ERIE, SUNDAY OCTOBER 24, 3:00 P.M.  
 INSTEAD OF A REGULAR BUSINESS MEETING THERE WILL BE  
 5 WORKSHOPS FOR CHURCH LEADERS.

1. CONSISTORY MEMBERS AND PRESIDENTS
2. EVANGELISM COMMITTEE PEOPLE.
3. PROPERTY COMMITTEE CHAIRMEN AND MEMBERS
4. NOMINATING COMMITTEE PEOPLE AND CHAIRMEN
5. ALTAR WORSHIP COMMITTEE PEOPLE.

7 HOSPITALIZED: LEWIS KRADEL, HOWARD BOLAM, JIMMY  
 STEWART. EARL WOGAN - ROSWELL CLINIC. *Home*  
 TUESDAY - 7:30 - FIDELITY BIBLE CLASS MEETING AND  
 WHITE ELEPHANT SALE.

THURSDAY - 10:00 - MARY MARTHA CIRCLE - WILL MEET AT  
 THE CHURCH. WE WILL SPEND THE DAY AT MORRINE CAMP-  
 LAND. OUR TRIP LAST MONTH WAS CANCELLED BECAUSE OF  
 RAIN. EACH MEMBER WILL BRING HER OWN HOT DOGS AND  
 A SMALL TURKEN. SARA SNOW WILL FURNISH DESSERT AND  
 BEVERAGE.

THURS. - 7:00 - BIBLE STUDY

THE YWCA IS REACTIVATING THE "ONE-TO-ONE" READING  
 PROGRAM IN SEVERAL OF THE BUTLER ELEMENTARY SCHOOLS.  
 MORE VOLUNTEERS ARE NEEDED.

"BOTH WOMEN AND MEN, ARE NEEDED FOR THE YWCA "ONE-  
 TO-ONE" READING PROGRAM. IF YOU CAN GIVE ONE HALF  
 DAY EACH WEEK, CALL MRS. REINHOLD WEBER (287-2118)

YOUTH MEETING 7:00 PM. TO NIGHT  
 WELCOME VISITORS

"United Confusion: God's Answer"

Text: Gen 1:26-28

(Review last week: Man's Action; 1 world, relig etc.)

Scripture Gen. 1 & TEXT

Vs 26a=G image, no animal, bird, snake, fish

" 7. chap 2=G breath on man=G implant breath & special

(Illus: story woman made man's brain)

Foundations society shake=Abort, Euthanasia, Gen con

1 World govt, relig, & culture

ovum, sperm bank & no genetic defects

(Examp sex ed, & Dr. Watson & babies)

Contrar 2 Word G, Read vss 26-27, m & f separate  
G say, "WHO SHED BLOOD, HIS BLOOD B SHED 4 IMAGE G MADE"

" provid 4 man thru Js Xp/wen Bliev Bcum joint-heirs

Animals perish, but man can liv etern with G

2 Man Free 2 Mak Choices=liberals say ONLY ANIMALS

(Illus G is Ape)

Vs 28=libs say can no control actions Bcuz environ

Examp=criminal no wrong, society is

Must admit sum no hear bout G, bad homes etc,

but somewhere hear G & get 2 mak choice

Man must choose & even sum Js time no follow as

written in John

canno blam society whether accpt/reject Xp must

blam self if do not

3. Everyman responsible 2 G

must answer G 4 wat dun earth=reward, penalty 4 it

Jeremiah say=READ, Ezek say=READ *JEK: 31:30 EZEK 18:20*

No1 answer 4 us, we do,

we need hear again, again=GOD IS NOT MOCKED, WHAT-

SOEVER MAN SOW, SO SHALL HE REAP

Need underst 4 selvs, children, families & world

Any movement wud enslav not from G, but satan

World "United Confusion" but G plan working out

World move 2ward oblivion=Rush 2 hell on Bicycle

G wait 4 us mak move

liv LATTER DAYS & this no scare tact of preachers

Read G Word & C 4 self & then look at world

We respons 2 G & choos 1 World, 1 Relig or G

Sunday stand B4 G & answer 4 this lif

Dor 2 Salv still ope & thru lif, deth, resur Js Xp

4givness, etern lif can B ours

Need 2 cum out from UN. Confus, choic ours

Hav U mad it? If not may do now, 2day, now,

If do write paper & giv me & speak U literatur

Ths G's Answer



"United Confusion: God's Answer"

Text: Genesis 1:26-28, AND GOD SAID, LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS: AND LET THEM HAVE DOMINION OVER THE FISH OF THE SEA, AND OVER THE FOWL OF THE AIR, AND OVER THE CATTLE, AND OVER ALL THE EARTH, AND OVER EVERY THING THAT CREEPETH UPON THE EARTH. SO GOD CREATED MAN IN HIS OWN IMAGE, IN THE IMAGE OF GOD CREATED HE HIM; MALE AND FEMALE CREATED HE THEM. AND GOD BLESSED THEM, AND SAID UNTO THEM, BE FRUITFUL AND MULTIPLY, AND REPLENISH THE EARTH, AND SUBDUE IT: AND HAVE DOMINION OVER THE FISH OF THE SEA, AND OVER THE FOWL OF THE AIR, AND OVER EVERY LIVING THING THAT MOVETH UPON THE EARTH.

Scripture: Genesis 1

Last week for those of you who were not here, we had part one of this message. We spoke of the Tower of Babel and how God confused the language of the people who were building the tower because they were placing themselves above God. ~~and~~ They were striving to live without God and doing their own thing. We compared the happenings back then, with the happenings of today in religion, and science and in medicine. Strangely enough we are still building our Towers of Babel and striving to set up one world governments, and one all-purpose religion, and striving to make humans come forth from laboratories who will be perfect in every way. All of these strivings are contrary to the will of God. And in all of them we see the "United Confusion" in the world, as caused by "Man's Actions." So this week we are looking at the "United Confusion" in our world, but we are going to look at "God's Answer," to it.

Let us turn to our Scripture for this morning. Here in this beautiful chapter telling of the creation of everything by God we can identify "God's Answers" not only at the creation of the world, but for all time to come. I would like to use 3 verse as our text for this morning, using verses 26, 27, and 28, of the first chapter of Genesis. In the first portion of the 26th verse God said, "LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS." Here we see that at the creation, God ordained that mankind should be made in His image. Not the image of any other kind of animal, or bird, or fish. But in the image of God. This means then that man has a portion of the Divine in him. We read in the 7th verse of the 2nd chapter which has been called the second story of creation, telling it in a different way, or merely a reiteration of the same story in a different manner. But in any event we read that God breathed into man the breath of life.

But in any event we read that God breathed into man the breath of life, and man became a living soul. This would mean that the very breath of God was implanted into man at the creation and this makes him something special in the creation.

(Illustration of woman being made of man's brains)

This isn't quite how it came about, but we do know that man and woman were quite different and distinct from all the other creatures. Thus we need to know and believe that human life is sacred. This means we do not take it lightly or destroy it as some people seem bent on doing.

Today the very foundations of our society are shaking because ~~people~~ liberal people are thrusting their life destroying principles at us and they are being accepted. We know them as abortion, euthanasia, and genetic controls. People are striving to eliminate the families, and all of our social structures, which would then make it easy to control us like robots. This is a part of the plan of those who seek a "One World" government and religion and culture.

Ovary and sperm banks are being proposed, as well as the development of an artificial uterus, so that babies can be produced in laboratories, free from genetic effects, and making it possible to reproduce a generation of automatons.

All of this is dehumanizing and the people who propose all of this do not look at life as being created by God, and too sacred to fool with in this manner.

Listen to what is being said and taught in some sex education courses, (Read this).

Or how about what a Dr. James Watson advocates with new born babies, (read this).

All of this is contrary to what God meant for mankind. (Read verses 26 and 27, male and female, ~~separate~~ separate and distinct. And when we read ~~in the~~ further on in the Bible we see that God takes a dim view of abolishing life in any way.

He says, "Whoso sheds man's blood, by man ~~shall~~ shall his blood shall be shed, for in the image of God made He man."

And the final stroke by God to show that human life is sacred is demonstrated in the sacrifice required for our redemption. This of course was the death of Jesus Christ on our behalf, and when we believe we become joint-heirs in the family of God. All other animals perish and are no more, but man is different as proven by God's provision for him to live eternally with God.



But we also need to know that man is free to make his own choices. Those who oppose biblical and Godly standards tell us that we are not able to make our own choices and because of our background, or our environment, or our customs we cannot make choices. Thus we see that the thinking today along certain lines is rather warped to say the least. According to leading proponents of this type of thinking, a criminal is not responsible for his actions. He is merely a victim of his environment and background. When he breaks the law, it is the fault of society that he has not had a proper chance ~~xx~~ to amount to something.

The only element of truth in what is being said is that there are some people who are born into bad homes and bad environments, and are not given the proper raising, and teaching about God and right and wrong. But somewhere along the line almost all people are exposed to the Gospel of Jesus Christ, God sees to this. It is at this point that man has the right to choose or ~~deny~~ turn his back on salvation being offered by God. In the Gospel of John we read that at the end of the ministry of Jesus, many disciples, or would be disciples deserted him and followed Him no more, we are told. Thus we see that man even turned his back on God when God was walking among them.

So we cannot blame society or our environment for whether we accept or reject Jesus Christ. This brings us to the third point of God's Answers" to the "United Confusion" of mankind, and that is, each human being must answer to God for the choices made while here on earth. This means that we cannot evade the reward or penalty for what we do. Jeremiah says, "But every one shall die for his own iniquity." The prophet Ezekial says, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

No one is going to answer for us, but we ourselves. We need to ignore those who would have us believe that we can do anything we want because we are completely free to do so. We need to hear God's Word again and again telling us that "God is not mocked. Whatsoever a man sows, so shall he reap." This we

need to know for ourselves individually, and for our children and our families, and need to impart it to our portion of God's world.

Any movement that would enslave us in its clutches by deceiving us, needs to be accepted for what it is, and that is it is not of God, but of satan. The world is continuing on the course that God knew it would follow and His plan is still being worked out.

We are surrounded on all sides by this "United Confusion" caused by mankind turning from God. The world and all in it are rushing headlong toward oblivion.

Someone once said ~~xx~~ mankind is rushing to hell on a bicycle. But amid all of this we need to know that God is waiting for our moves to be made. We are living in the latter days whether we want to believe it or not. We may scoff at this and sneer and believe that this is a scare tactic dreamed up by seem simple minded preachers. But look at God's Word and what He says about it. And then look at the world and see how things match what God says would take place.

~~xx~~ God's creation we are of value to God because He loved us and made provision for us to come to Him. We are responsible to God for what we do. We can choose to join forces with the One World, and One Religion group, or we can align ourselves with God. Someday we are each going to stand before God. We are told by the Apostle John what will happend ~~xxxxxx~~ at the last judgement to those who do not believe on Christ. The door of salvation to each of us is still open and through the ~~xxxxxx~~ life, death, and resurrection of Jesus Christ, forgiveness of sins and eternal life with God can be ours. We need to come out of this "United Confusion" which surrounds us and separate ourselves from it. The choice is ours. It is up to each of us. Have you made it? If not, you may do so, now, today. Take Jesus Christ as your Saviour and if you do so, you ~~mightxxwant~~ may let me know by writing your name on a piece of paper and give it to me on the way out, and I will get together with you to help you with some further literature to help you continue to grow spiritually. This is God's Answer."



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
TWENTIETH SUNDAY AFTER PENTECOST OCTOBER 24, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
ELLEN MASTER, RANDY DELLEN - ACOLYTES

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ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "NOW THANK WE ALL OUR GOD" ARR. BY WHITNEY  
\*PROCESSIONAL HYMN No. 184 "ALL HAIL THE POWER OF JESUS' NAME"  
\*ACSCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (UNISON) "O LORD OUR GOD, WHO ART IN EVERY  
PLACE, FROM WHOM NO SPACE OR DISTANCE CAN EVER SEPERATE  
US, WE KNOW THAT THOSE WHO ARE ABSENT FROM EACH OTHER  
ARE PRESENT WITH THEE, AND WE THEREFORE PRAY THEE TO  
HAVE IN THY HOLY KEEPING THOSE DEAR ONES FROM WHOM WE ARE  
NOW SEPARATED, AND GRANT THAT BOTH THEY AND WE, BY  
DRAWING NEARER UNTO THEE, MAY BE DRAWN NEARER TO EACH  
OTHER, BOUND TOGETHER BY THE UNSEEN CHAIN OF THY LOVE,  
IN THE COMMUNION OF THY SPIRIT, AND IN THE HOLY FELLOW-  
SHIP OF THY SAINTS. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: 2 SAMUEL 14: 1-24  
HYMN No. 274 "JESUS, THE VERY THOUGHT OF THEE"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY: "VOLUNTARY IN E FLAT" RINCK  
HYMN: "ITS TIME TO PRAY, (WITH GUITAR, SAX AND PIANO)  
SERMON: "TRICK AND TREAT"  
PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 290 "STAND UP, STAND UP FOR  
BENEDICTION AND THREE FOLD AMEN JESUS"  
ORGAN POSTLUDE: "POSTLUDE IN G" CRAMER  
----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. ALLEN C. BOTACCHI IN MEMORY OF THEIR  
"PARENTS".  
SERVING AS USHERS TODAY ARE: \*RICHARD MANGEL, DARYL  
TAIT, JOHN DREHER AND GARY PENAR.  
THE ATTENDANCE LAST SUNDAY WAS 199.  
DEACON AND MRS. ROBERT DELLEN WILL BE THE GREETERS  
AT THE DOOR TODAY.  
NURSERY WILL BE PROVIDED TODAY BY: MARLENE RIEMER,  
MRS. ANN FALKNER AND LORI SHEARER.  
➤ LAKE ERIE ASSOC. FALL MEETING THIS AFTERNOON AT 3:00  
AT ST. PAUL'S UCC CHURCH IN ERIE - 5 WORKSHOPS OFFERED.  
IF YOU ARE INTERESTED CONTACT THE PASTOR.  
➤ NEXT SUNDAY (REFORMATION SUNDAY) WE WILL RECEIVE NEW  
MEMBERS - IF YOU KNOW OF SOMEONE INTERESTED IN COMING  
INTO OUR CHURCH - LET SOMEONE IN THE OFFICE KNOW NOW,  
OR PLACE A SLIP IN THE OFFERING PLATE.  
FRIDAY YOU WERE SENT YOUR PROPOSED BUDGET, LETTER AND  
COMMITMENT CARDS - PLEASE TAKE TIME AND READ IT.  
➤ HOSPITALIZED: EARL WOGAN, BUFFALO, LEWIS KRADEL-263,  
HELEN HOLLEFREUND #406, GERTRUDE DAVIS #532.  
WEDNESDAY - 7:30 - BIBLE STUDY WITH REV. LINK WILL  
BE ON THE AGENDA FOR THE MONTHLY MEETING OF THE  
GOLDEN CIRCLE.  
THURS. - 7:00 - BIBLE STUDY IN THE UNDERCROFT (EVERY  
WEEK)  
(ABOUT THE ANTHEM) - THE CHOIR IS SINGING AN ANTHEM  
TODAY FROM "I LOVE AMERICA" CANTATA BY JOHN W.  
PETERSON. SEVERAL OTHER ANTHEMS WILL BE USED THIS  
FALL FROM THIS CANTATA FOR THE BICENTENNIAL.  
WE HAVE ORDERED A NEW WHITE ALTAR LINEN FOR THE ALTAR.  
THE OTHER ONE CANNOT BE WASHED AGAIN. IF ANYONE  
WOULD LIKE TO HAVE THIS AS A MEMORIAL GIFT - PLEASE  
LET BEA KNOW IN THE OFFICE WITHIN THE NEXT WEEK OR SO.  
MEN AND WOMEN ARE NEEDED FOR THE YWCA "ONE-TO-ONE"  
READING PROGRAM. IF YOU CAN GIVE ONE HALF DAY EACH  
WEEK, CALL MRS. REINHOLD WEBER 287-2118.

"Trick And Treat"

Text 2 Sam. 14:19a,

"THE KING SAID, 'IS THE HAND OF JOAB WITH YOU IN ALL THIS?'"

Scripture: 2 Sam. 14-1-24

(Illustration of Oscar Wilde and Relations, and some one once said, "You can pick your friends, but you cannot pick your relatives.")

David and nephew Joab good examp

Let us look at this scripture/ EXEGETE

All this amts 2 TRICK AND TREAT

Joab Tricked David, and David Treated by it

This is parallel 2 wat G did in lif mankind

This earth examp human king restor son bak 2 fold

But G no oper as man duz, He duz not provid Trick

4 man 2 cum 2 Him,

But He d'z provid Treat wen man duz cum

G operates from 2 methods

1. GOD IS JUST-all same eyes of G, no matter prez/labor, king/common, office/factory, etc.

All same & Bcuz same G mete justice same 2 each

G punish sin, compar 2 man justice mete by men,

(1 man steal bread 30 yrs, nother bank & 5-10)

Consider Wm Callahan & his story=ILLUSTRATE

end story same 2nd method of G =

2. GOD IS MERCIFUL=Means He want man turn from sin

He willing seek mankind 2 turn from sin

His mercy go on & on, wile man wears thin after 3rd

4th time of straying

(Illustration girl, mother, and door always open)

This wat G duz & did

door always ope 4 any/all 2 cum in

G's message=OT & NT, Gosp or proph, royal or common=JUSTICE & MERCY of GOD

It not TRICK AND TREAT =David, Joab, Absalom

It only Bcum TRICK wen man duz, or will not unders G

It always TREAT 4 G stands waiting 2B merciful 2

His children & 4giv them wen cum 2 Him thru Xp

Let us know & B reassured our past sins 4given & 4got by G

And 2day He stands ready 2 4giv wen we cum 2 Him

This is God's TREAT without a TRICK.



# "Trick And Treat"

Text: 2 Samuel 14:19a, "The King Said, 'Is the hand of Joab with you in all this?'"

Scripture: 2 Samuel 14:1-23

Today we are going to look at a parable which is found in the Old Testament.

A parable is a story with a hidden meaning. It ~~usually~~ usually made up of things which each ~~stand~~ stand for something. So it is a story within a story.

This particular parable is to be found in the 14th chapter of 2 Samuel, which we read as our scripture for this morning. If you will turn to this chapter please I would like to exegete this scripture verse by verse and strive to bring forth what is being said and taking place.

The chapter begins by telling us about Joab and identifying him as being the son of Zeruah. Zeruah was a sister to King David, and so Joab was David's nephew. But Joab was also the Commander of David's Army and a ~~respected~~ courageous and respected man in the sight of David. But Joab was also a man who knew King David's heart and especially how David loved Absalom, vs **1**. We can see by looking back to verse 39 of the previous chapter that this is so. Thus Joab with his concern about the unity of the royal family comes to a plan whereby he is going to strive to heal the visible rift that exists between David and Absalom. Wrapped up in all of this is the ancient Mosaic law which set forth that a person who slays someone <sup>unintentionally</sup> can flee to a city of refuge, and not be slain. But if a person kills another person intentionally, then that person even if he flees to one of the cities of refuge, is to be delivered over to the elders, and ~~in turn~~ in turn be given over to the avenger of blood, who would be a relative of that man to keep the name of the clan or tribe free of bloodguilt. Thus Absalom was in hiding because he had killed ~~his~~ Amnon another son of David to another wife. Amnon had raped Tamar the sister of Absalom.

vs **2**. So Joab sent to the city of Tekoah, the birthplace of the prophet Amos, and had a very wise woman from there brought to him. He gives her instructions on what she is to do. She is to appear as though she has been in mourning for a long period of time.

vs 3. Then she is to come to King David and she is to tell him exactly what Joab has rehearsed her to say.

vs 4. She comes to the king and bows low before him, and asks for his help.

vs 5. He asks her what her problem is and how he can help her. She replies that she is a widow.

vs 6. Then she proceeds to tell David that she had two sons and while they were working in the field the one struck the other and killed him. Perhaps Joab was thinking of the incident of Cain and Abel and knew that here was a tale with a ring of truth to it, and thus the king could understand this type of situation, and would not see that this particular tale which this woman was telling him was a fictitious one.

vs 7. She tells David that the rest of the family is seeking to have this remaining son killed so the family name may be cleared of this bloodguilt. This was required by the Mosaic Law and Joab was very smart in framing this imaginary case so that the King would be set up at this point to rule on his own personal case and not even know it. The whole family was guilty according to the code of this law and this guilt needed to be cleansed from them.

The supposed widow is telling the King, "That my coal which is left," in other words her only remaining link to carry on the name of her husband, his ~~xxix~~ clan, will be destroyed if this son is slain.

vs 8. David tells her to go to her home and he will take care of this matter.

vs 9. The woman tells the king that the guilt of her son should be upon her head and not upon the head of the King. The guilt had to rest on someone, and it was usually the remaining members of the family who carried this guilt. She is willing to be guilty in place of her supposed son.

vs 10. But the King reassures her that he will answer to anyone for this particular case.

vs 11. It is at this point that she draws from the King the promise that the avenger will never come and destroy this son. And King David wanting to right what he has been led to believe is a wrong gives his whole hearted consent. Thus it is at this point that the king has been set up and he is still not aware



that he is really passing judgement on his own case.

vs 12. Now the woman asks if she can ask him a question, and the King grants her permission to speak.

vs 13. Since she has set the stage and the very words of the king have convicted him so that he cannot do otherwise than what he has said should be done, the woman knows that what she now asks the king cannot cause her any harm. It is at this point that the woman stands forth against the King, much like Nathan when he posed the hypothetical problem which in actuality was what King David had done and then Nathan proclaimed, "Thou art ~~kham~~ the man." This woman tells David that he is doing the very same thing in his kingdom by preventing his son to return home again.

Vs 14, She reminds the king that life is a fleeting passing thing, and all men must die, but God will bless the man who shows true brotherhood and friendship toward his fellowman.

Vss 15-17, At this point the woman applies a little psychology in softening what she has been saying, by giving the King some praise for the things he has done and the things he can yet do if he will follow the leading of God.

Vs 18-19a, The King at ~~thexjux~~ this juncture in the conversation perceives that this woman has been a plant in trying to get Absalom back in the good graces of the King. So he asks her to tell him the whole truth and not be afraid of any consequences she may conceive as taking place for her boldness to speak to the King in this manner. The King sees the behind the scenes pulling of strings of a man sympathetic to Absalom, and he asks, "Is the hand of Joab with you in all of this?"

Once again the woman knows that she is not dealing with a puppet monarch who cannot think for himself without being tutored by prime ministers and other noblemen, and she gives David the appropriate praise. Vss 19b-20.

Vs 21, David calls Joab forth and instructs him to bring Absalom back into the kingdom.

Vs 22, Joab bows before the king and acknowledges that David is a just man in his dealings with his servant Joab, and in dealing with Absalom.

Vs 23, Joab goes out and brings Absalom back to ~~the kingdom~~ Jerusalem.

Vs. 24, King David at this point makes it clear to Joab and all the rest of his kingdom that although Absalom has been granted amnesty, he is still not fully accepted by the King. Perhaps in this David was striving to show that he could be just as hard on a member of his family as he could be on a stranger. And thus we see ~~xx~~ what was a Trick by Joab to secure the return of the Kings son ~~xx~~ Prince Absalom, back to the fold, and also a way out of the dilemma for the King to have his son come home again. In essence then it amounts to a "Trick And Treat."

We can see in this episode a parallel to what God has done in the life of mankind. This is an ~~earthly~~ example of a human king restoring his lost son back to the fold. But God does not operate as man does. He does not provide a "Trick" for man to come to Him, but He does provide the "Treat," when man does come.

We need to understand that God operates from only two methods. As compared with man not always being consistent in meting out justice. God is always consistent when ~~we~~ consider ~~xxx~~ what His methods are.

First God is JUST. This means that God treats every person the same. We are all the same in the sight of God. It makes no difference if we are of royalty or of the lowest stock. It matters not whether we are the president of a country, or a corporation, or whether we clean streets or are common laborers. In the sight of God we are all the same. And because we are all the same, the same justice is meted out to each of us. God punishes sin in man, but when we compare his punishment with how justice and punishment is meted out by men, there is a vast difference. Consider ~~v~~for instance the story of William Callahan.

(Illustration of Callahan and his past reputation).

But you see the end of this story is the second thing that God employs as His other method. And that of course is His ~~mercy~~ MERCY. God is Just, but He is also Merciful. That means He is willing to seek mankind to turn them from their sin. His ~~rcy~~rcy goes on and on, while the mercy of man wears thin toward our fellowman after the second or third misdeed.

(Illustration of girl, mother, and door always open.)



This is the method of God. The door is always open for any and all to come in. The message of God's Word, whether it be the Old Testament, or the New Testament; Gospel or Prophet; royalty or commoner; and that message is the ~~invariant~~ justice and mercy of God.

It is not "Trick And Treat," as it was for King David and Joab and Absalom. It only becomes "TRick," when man does not or will not understand the Justice of God. But it is always a "Treat," for God stands waiting ~~for Him~~ to be merciful to His children and forgive them when they come to Him through Christ. Let us know and be re-assured that our past sins are forgiven and forgotten by God and He stands ready to forgive when we come to Him. This is God's "Treat" without a "Trick."

ST. PAUL'S UNITED CHURCH OF CHRIST  
 BUTLER, PENNSYLVANIA  
 REFORMATION DAY                      OCTOBER 31, 1976  
 THE REV. RALPH C. LINK, PASTOR  
 MRS. KAY MORRIS, ORGANIST  
 MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR  
 ELLEN MASTER, RANDY DELLEN - ACOLYTES

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 ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "A MIGHTY FORTRESS IS OUR GOD" PRAETORIUS  
 \*PROCESSIONAL HYMN No. 281 "A MIGHTY FORTRESS IS OUR GOD"  
 \*ASCRPTION - CHORAL AMEN  
 \*EXHORTATION  
 \*CONFESSION (UNISON) "O ALMIGHTY LORD AND HEAVENLY FATHER,  
 WE BESEECH THEE TO GUIDE AND GOVERN THE MINDS OF THY  
 PEOPLE IN WISDOM, SINCERITY, AND JUDGMENT; THAT BEING  
 CALLED UPON TO ELECT JUST LEGISLATORS AND FAITHFUL  
 COUNCILLORS, WE MAY UNDERSTAND BOTH THE SACREDNESS OF  
 THE TRUST WHICH THY PROVIDENCE COMMITS TO EACH OF US,  
 AND ALSO THE GREATNESS OF THE INTERESTS WHICH THEREON  
 DEPEND. TO THEE, O LORD, WE COMMEND THIS WHOLE LAND FOR  
 WHICH THOU HAST DONE SO GREAT THINGS OF OLD. ABOLISH  
 ALL MEAN DESIRE AND UNWORTHY MOTIVE; LET NONE BE  
 DECEIVED THROUGH WILFULNESS OR BY VAIN WORDS; CLEANSE  
 ALL THOUGHTS, AND UPLIFT ALL MINDS; ENABLE US TO CONSIDER  
 ALL THINGS DILIGENTLY, AND IN ALL SINGLENESS OF HEART  
 TO FULFILL THY WILL; THROUGH JESUS CHRIST OUR LORD. AMEN."  
 \*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
 \*ASSURANCE OF PARDON - CHORAL AMEN  
 \*PRAISE  
 \*PASTOR: O LORD OPEN OUR LIPS.  
 \*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
 \*DOXOLOGY No. 551  
 SCRIPTURE: I CORINTHIANS 12: 1-14  
 HYMN No. 326 "O WHERE ARE KINGS AND EMPIRES NOW"  
 \*STATEMENT OF FAITH (FRONT OF HYMNAL)  
 \*GLORIA PATRI  
 CALL TO PRAYER  
 PASTOR: THE LORD BE WITH YOU.  
 PEOPLE: AND WITH THY SPIRIT.  
 PASTOR: LET US PRAY.  
 PRAYER AND PRAYER RESPONSE  
 OFFERING

OFFERTORY: "A MIGHTY FORTRESS" REGER  
 NEW MEMBERS WILL BE RECEIVED  
 ANTHEM: "GOD OF OUR FATHERS" WARREN  
 SERMON: "57 VARIETIES"  
 PRAYER AND LORD'S PRAYER  
 \*HYMN OF DEDICATION No. 322 "THE CHURCH'S ONE FOUNDATION"  
 BENEDICTION AND THREE FOLD AMEN  
 ORGAN POSTLUDE: "FOR ALL THE SAINTS" WILLIAMS  
 ----- \*CONGREGATION STANDING -----  
 THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
 MR. & MRS. LLOYD FRENCH IN MEMORY OF "LOVED ONES AND  
 FRIENDS"  
 SERVING AS USHERS TODAY ARE: \*MIKE NAZARUK, ROBERT  
 STEWART, JAMES MCCLYMONDS AND GOTTLIB KRADEL.  
 DEACON AND MRS. CHARLES PENAR WILL BE THE "GREETERS"  
 AT THE DOOR TODAY.  
 NURSERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL,  
 DRU RENSEL, LAUREL STAUFFER.  
 THE ATTENDANCE LAST SUNDAY WAS 183.  
 HOSPITALIZED: LEWIS KRADEL 263, HELEN HOLLEFREUND 406.  
 CONGRATULATIONS TO MR. & MRS. RONALD VENSEL - THEY HAVE  
 A NEW BABY GIRL THIS WEEK. ADDRESS IS R. D. #3.  
 NEW MEMBERS RECEIVED TODAY ARE: MRS. NORMA WOLFE,  
 WILLIAM OHL, SUE GIBBS AND CHRIS GIBBS.  
 MRS. KATHRYNE BANCROFT WOULD LIKE TO THANK THE CONGRE-  
 GATION FOR ALL THE CARDS, GET WELL WISHES AND PRAYERS.  
 THOSE NOMINATED FOR ELDER: MIKE NAZARUK, BOB TAIT,  
ALLEN BOTACCHI; DEACON: WILLIAM THOMPSON, RODNEY RENSEL  
BRUCE MCBRIDE, ROBERT SYBERT, RICHARD MANGEL, DONALD  
KINGSLEY, MARY LOU DAVIS.  
 TONIGHT - 7:00 - YOUTH MEETING  
 NEXT SUNDAY - YOUTH RALLY - MILLVALE UCC - 3:00 P.M.  
 THURS. - BIBLE STUDY - 7:00 IN THE UNDERCROFT  
 SINGLE AND CAREER BREAKFAST - EVERY FRIDAY MORNING  
 AT 6:30 A.M. AT THE HOLIDAY INN - 29 THERE LAST WEEK.  
 NEXT SUNDAY, REV. CHRIS CURRIER WILL BE OUR GUEST  
 MINISTER. SEVERAL CONGREGATIONS WILL BE HERE TO HEAR  
 HIM AS A CANDIDATE FOR THEIR PULPIT.  
 NEXT SUNDAY AFTER THE SERVICE WE WILL HAVE NOMINATIONS  
 FROM THE FLOOR FOR ELDERS AND DEACONS, FOLLOWED BY  
 THE ELECTION. THE BUDGET WILL BE PRESENTED TO THE  
 CONGREGATION FOR ADOPTION.



"57 Varieties"  
Text: 1 Cor. 12:4-6  
Scripture: 1 Cor. 12:1-14

Henry Heinz & "57 Varieties"

Sam hing with discips, 12+Paul, Silas, Barn, Tim, etc  
Ch grew & cover glob 2day, (Examp of boxes, big/litt)  
Paul writ this 2 Corinth & look Scrip can C this  
EXEGETE: vss 1-3,

Vs 4 H Sp=Ch found 1+1, Emp Constant Roman Empire  
Clergy run Ch & laity spectates  
Ch corrupt & split/Reform & Prot born  
Bib rule faith & salv thru faith & not works  
Ch 2day waste gifts/Super Church & lost identity  
(McSwain wat Ch is) We think preach only 2 work  
wave hands/thing happ, hav faith/no need/pray 4 mē  
He teach/I no need do, this wat he pay 4  
(Illus Weekend Church going) Ch fit scheds if no confl  
& squander gifts G given us & refuse liv 4 Him

Vs 5= All servsame Lord=(Illus St. Francis)  
T is wat tak render serv 2 G, not all hav sam gift  
Read on & P elab/perhap only sweep, clean, wash dish  
But if dun best abil, & 2 honor, glorify G, He honor  
But need 2 know whence we labor,  
(Illus "Whose Church") We need 2 identify it  
(Illus Duke Blue Devils)

Laugh & it funny, but do not think Satan outside Ch  
Quite oft he inside & sit in pews  
U may B startl, but if look actions sum peop U C  
they witting/unwitting serv Satan & not God  
Let's B carful think others guilty & no me  
Went look G Word & read, C, know wat G want & then add  
"YES BUT" we act as tool 4 Satan & not God  
G say, "Hav faith & Bliev" it not "WELL I Bliev Bu"  
G demand absolute faith & obed not wat we want 2 do  
or 2 render in His Bhalf

Ch Js Xp need cleans 2day again, & only tak plac if  
we will hold livs up 2 lite G, & then chang them  
Vs 6= Our Denom duz workings=2 much Social Action &  
faith in bakground

Main thrust Gospel bring peop 2 Xp & then other nee  
2 oft other way round, hav wel fed, self-satis heath  
Why seek Saviour wen all need care 4, by Ch & govt?  
Main message 2 dying world =SALVATION  
(Illus Luv Me)

This wat Js Xp say 2 ea us 2day  
May hav world 57VAR, & Ch of 57 VAR, but if ea  
cong wud do complet job as Xp set 4th, we cud  
overcum world. We 2 luv in His Name & can only  
do by start rite here & now, with U & me.

## "57 Varieties"

Text: 1 Corinthians 12:4-6

"Now there are varieties of gifts, but the same spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one."

Scripture: 1 Corinthians 12:1-14

Henry J. Heinz was a man who produced and sold homemade pickles and jellies from a wagon driving through the streets of Pittsburgh, and from this humble ~~start~~ beginning was developed the ~~company~~ idea of producing "57 Varieties" of things to eat. We all know of the numerous things to eat which are produced by this company today.

But we have something akin to this in the realm of the Christian Church. From the very simple beginnings in which 12 original disciples went forth, ~~and~~ along with ~~this list was added the names of~~ Paul, and Timothy, and Barnabbas, and Silas, and a few others, has grown the vast movement which today spans mostly all of the globe, and goes under the name of the Church of Jesus Christ. As an example of this let me illustrate this by the use of this box, (Hold up larger carton). We all recognize this as a box, or a carton. But ~~isn't this~~ if this is a box, then what is this?, (extracting smaller box from the larger box). It is a box also, isn't it? But does the shape or size of one or the other of these two boxes make one any less a box than the other? Of course not. They are both boxes, but naturally they will not both hold the same amount of material. This is much like the Church. Paul was inspired by God to write concerning this to the people at Corinth. I believe that he was not only inspired to give this message to them, but he was inspired to give it in such a way, that it would be pertinent to the church throughout all ages. If we look again at our Scripture for this morning we can see what Paul is trying to impart to these people and to us.

Paul begins by telling us that when a person belongs to Christ he is inspired and motivated by the Holy Spirit to proclaim Jesus Christ as Lord. If a person is cursing Christ, he is not being inspired by God's Holy Spirit to do so, and it is satan who is moving a person to do this. Thus, a person who proclaims Christ as Lord, is being moved by God's Holy Spirit to do so. Paul was stating



this to set forth that it is only through God working in ~~xxxxxx~~ an individuals life can Godly fruit come forth. Paul goes on to state that there are many different gifts that can forth from God into an individuals life, but we do not necessarily all get the same ones.

In the 4th through the 6th verses Paul breaks this down in some detail, and this is what I would like to use as our text for this morning. If you look at verse 4 Paul writes, "Now there are varieties of gifts, but the same Spirit. He is saying that regardless of what gifts a Church or an individual may have it is all given by the Holy Spirit. ~~But just what is it that means by the word~~

~~xxxxxx~~ phrase "Varieties of Gifts?" The Christian Church was founded and operated on a one to one basis. That means that each member of the Church was speaking and telling others what Christ and Christianity meant to them. They were using the gifts that God gave to them. But along came the Emperor Constantine and he ~~xxxxxx~~ declared that ~~he~~ it was now the Holy Roman Empire and thus the Church was given over to a handful of people to govern it. The clergy were the ones responsible for spreading Christianity and the laity now became mere spectators. ~~Through this type of~~ Because of this the Church became corrupt and powerful. This is what Luther began to fight against and we all know the end result that there was a split within the Church and Protestantism was born. This brought forth a part of the Church that was dedicated to using the Bible as the rule of faith, and a people who were dedicated to preaching salvation through Christ and not through good works and deeds.

But as we look at the Protestant Church today we see that it again is wasting the gifts given to its members by God. We are seeing the raising of what many are calling for, and that is one large super church. All of this has come about because we have lost the identity of the Church. T. L. McSwain says, (Illustration of what the Church really is). The reason we are not getting the Gospel over to a sinful world is that we somehow continue to believe that it is only the work of the preacher. He can wave his hands and things take place and happen. He needs the faith, not me. He needs to know how to pray, not me. He needs to do all of the teaching in the congregation and Sunday School, not me. Let him

do it, that is what we pay him for.

(Illustration of Weekend Church going).

This is true. We fit Church into our schedule only if it doesn't conflict with the other things we want to do. And so we squander our gifts which God has so graciously given us, and we refuse to live for Him as we should.

Then Paul says, "And there are varieties of service, but the same Lord." No matter what we do, we ~~all~~ are all serving the same Lord. The story is told of St. Francis of Assisi coming upon Brother Juniper one day, and discovering that he was very sad and downcast. Brother Juniper was recognized as not being too bright. He supposedly ~~was~~ once tried to cook rabbits without cleaning them or removing the fur. Therefore he was thought of as being very useless in the band of brothers. St. Francis said to him, "Cheer up Brother Juniper, don't you know you possess the greatest gift of all?— a loving heart?" This is what it takes to render service to God. ~~But we must be careful not to use our gifts in a way that is not pleasing to God.~~ Not all of us possess the same gifts. If we read the next few verses in this chapter we discover that Paul elaborates on them. God has not given us all the same gifts. Perhaps there may be some who can only wash dishes or sweep floors or do some of what is commonly classified as more menial tasks. But if those tasks are done to the best of ability and to the honor and glory of God, God recognizes this and honors the person for it.

But we need to know whence we labor. (Illustration of motorist stopping and asking about the churches on all 4 corners). That is a good question, "Whose Church is it anyhow?" We need to identify it.

(Illustration of Duke Blue Devils).

We laugh at this and find it very amusing, but do not think for a minute that Satan is only prowling around outside of the Church. Quite often he is in the Church and sitting in many of the pews. That may startle you, but if you look at the actions of some people within the Christian Church, you can see that they are either wittingly or unwittingly serving Satan instead of God. And let's be careful and not think that the other fellow may be guilty and not me. When we look at God's Word and we see and hear what He is telling us and we agree that



this is what God wants from us, and then we add, "Yes but," we need to know that we are acting in the interest of ~~xxxx~~ Satan and not God. God speaks to us to have faith and believe. It isn't, "Well I can believe, but." God demands absolute faith and obedience. Not just what we want to do, or to render in His behalf. The Church of Jesus Christ needs to be cleansed from within today, just as it did in Luther's time. And that cleansing can only take place if we are willing to hold our lives up to the Light for God to analyse them, and let us know what to do to change them.

Then Paul ~~xxxx~~ makes the third statement, "And there are varieties of working." The workings of the Church are many. If there is one thing our denomination can be applauded for, it is that they have gone overboard in wanting to work and serve in the world. We have become top heavy in social action and relegated faith into the background. When we question the priorities of the Church ~~xx~~ according to the Scripture we find that the main thrust of the Church is to bring people to a saving knowledge of Jesus Christ, and then to deal with all of their other needs. Sometimes it means that we feed them so that we can get the opportunity to speak to them about Christ. But too often we have the cart before the horse and we strive to change their social structure without changing their hearts and as a result we turn out self-satisfied well fed heathens who do not feel a need of a Saviour. After all, why should a person seek a Saviour when he is getting all of his needs cared for by Church agencies and government organizations? So the main working of the Church is to bring the message of salvation to a sick and dying world. ~~Thisxxxxxxx~~

(Illustration of Love Me). This is what Jesus Christ is saying to each of today. We may be involved in a world that has "57 Varieties" of the Church within in, but if each congregation would do the complete job as Christ has set it forth, we can overcome the world. We are to love in His name. And we can only do this by starting right here, and right now.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
TWENTY-THIRD SUNDAY AFTER PENTECOST    November 14, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
HELEN HILLIARD, BRIAN KENNEDY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "Now Thank We All Our God" KARG ELERT  
\*PROCESSIONAL HYMN No. 253 "TAKE MY LIFE, AND LET IT BE"  
\*ASCRPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (UNISON) "O MOST LOVING FATHER, WHO WILLEST  
US TO GIVE THANKS FOR ALL THINGS, TO DREAD NOTHING BUT  
THE LOSS OF THEE, AND TO CAST ALL OUR CARE ON THEE, WHO  
CAREST FOR US; PRESERVE US FROM FAITHLESS FEARS AND  
WORLDLY ANXIETIES, AND GRANT THAT NO CLOUDS OF THIS  
MORTAL LIFE MAY HIDE US FROM THE LIGHT OF THAT LOVE  
WHICH IS IMMORTAL, AND WHICH THOU HAST MANIFESTED UNTO  
US IN THY SON JESUS CHRIST OUR LORD. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: 2 CHRONICLES 31: 2-12  
HYMN No. 252 "TAKE THOU OUR MINDS, DEAR LORD"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY: "Now Thank We All Our God" KAUFMANN  
ANTHEM: "JESUS IS CALLING AMERICA" PETERSON  
FROM: I LOVE AMERICA - SOLO - VON MALONEY  
SERMON: "HEAPS OF LEFTOVERS"  
PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 256 "LORD, SPEAK TO ME"  
BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE: "IMPROVISATION"

----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. STEVE VARGO TO THE "GLORY OF GOD"  
SERVING AS USHERS TODAY ARE: \*WALLY FEDER, JOHN SNOW,  
MONT MACKINNEY, HERB SHEARER, STEVE VARGO.  
NURSERY WILL BE PROVIDED TODAY BY: BRAD AND JUDY  
VINRO AND ELLEN MASTER.

THE ATTENDANCE LAST SUNDAY WAS 223

AFTER THE SERVICE THIS MORNING THE UNDER SHEPHERDS  
WILL PICK UP THE MATERIAL IN THE FRONT OF THE  
CHURCH.

THIS IS CHRISTIAN ENLISTMENT DAY IF YOU FORGOT TO  
BRING YOUR CARD TODAY, EITHER MAIL IT BACK TO THE  
CHURCH OR GET IT IN AS QUICKLY AS POSSIBLE.

MONDAY - 6:00 - FIDELITY BIBLE CLASS TUREEN DINNER  
AND GRAB BAG.

WED. - 7:30 - GOLDEN CIRCLE - PLEASE BRING YOUR OWN  
SCISSORS AND ELMERS GLUE.

THURS. - 10:00 - MARY MARTHA CIRCLE

FRI. - 6:15 - ARC CLASS WILL MEET AT THE CHURCH TO  
GO ICE SKATING AT BELMONT ARENA IN KITTANNING.  
RENTAL SKATES ARE AVAILABLE. TRANSPORTATION WILL BE  
AVAILABLE FOR ANYONE NEEDING IT. REFRESHMENTS WILL  
BE SERVED AT THE CHURCH FOLLOWING THE ACTIVITY. BRING  
YOUR FAMILY AND COME ALONG FOR SOME FUN. THE DON  
KENNEDY'S AND BOB DELLEN'S ARE IN CHARGE OF PLANS.  
HOSPITALIZED: GERTRUDE DAVIS, FLORENCE MACKINNEY,  
EVELYN SHAKELY, WILMER PFABE.

THURS. - 6:30 - BUTLER AREA LAYMEN'S FATHER AND SON  
BANQUET WILL BE HELD AT BETHANY UCC THIS THURS.  
TICKETS ARE AVAILABLE FROM WALTER HARMON AND CHUCK  
PENAR.

NEXT SUNDAY AT 3:30 WE WILL MEET IN THE UNDERCROFT  
TO MAKE ADVENT WREATHS. WE WILL NEED SOME EVERGREEN  
BRANCHES TO DECORATE THE WREATHS. AT 5:00 WE WILL  
SIT DOWN TO A FAMILY MEAL OF HOMEMADE VEGETABLE SOUP.  
AFTERWARDS THERE WILL BE CAROL SINGING AND EXPLANATION  
OF CHRISMONS FOR THE CHRISMON TREE.

NEXT SUNDAY IS FAMILY THANKOFFERING SUNDAY - WARREN  
IHLENFELD WILL BE THE SPEAKER - FAMILY THANKOFFERING  
WILL GO TO THE AMERICAN INDIANS. YOUR SPECIAL ENVELOPE  
IS IN YOUR ENVELOPE BOX (BLUE)



"Heaps Of Leftovers"

Text: 2 Chron. 31:10

Scripture: 2 Chron. 31:2-12

(Every Dr. Howard Hendricks & hash)

Hash & Leftovers

v Leftovers & Hez=14 king Judah/Ahaz father

(Sam fall Assy & Hez re-est Pass0, Templtithes etc

Stew Sun & 3 essen easy remem = GOD

G=GRACE, gift G & all Blong 2 G

(Illus boy & verse follow giving nickle)

We do this & 4get Blong 2 G, child, lif all things

Hez & offs court cam saw wat peop gav & bless vs 8

O=OBEDIENCE=look prison & C disob, obed 1st child

learn, if no learn must suffer conseq

gravity, speed limits etc

vs 5 & how peop obey

(Illus girl & ice cream man)

This attitud many peop Xpian Ch, We responsib 2 G

We must giv & 4get wat others do/don't do

Denom & M-Power=Pa avg 5M, if ea memb earn 5M  $\frac{7}{1}$  per

=260 X 600 = 156M or approx 91M mor than budg

This hypo of cours Bcuz not all membs feel led cont

2 B mor realist Sun attnd=200 X 260 = 52M just by

Sun worshipers,

We no want th z giv mor 2 lower, insted rais thos

who giv little or none

Ask=Do we giv Bcuz compuls? Bcuz hav 2?

No, shud giv Bcuz Love God=DEVOTION

Shud luv harts, minds, souls vs 4-6

(Illus African lepers)

Ca ea say our luv G this AM? Do we luv enuf 2 giv?

Do we luv enuf 2 return wat Blong 2 Him?

I wud lv ur hand & hand cong 2 extent wen know wat

results will B 4 77 that we say with Hez & priest

vs 10

May we 2 B able say hav Heaps Of Leftovers 4 work

of Lord.

### "Heaps Of Leftovers"

Text: 2 Chronicles 31:10, "And Azariah, the chief priest, of the house of Zadok, answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have enough to eat, and have plenty left; for the Lord has blessed His people, and that which is left is this great store."

Scripture: 2 Chronicles 31:2-12

(Story of Dr. Sweeting and hash)

We know that usually the ingredients of hash are leftovers. Hash can be very good, or it can be very bad depending upon how it is made and from what it is made. Our Scripture for this morning involves a portion of the history of the people of Israel and how they came to have leftovers in the Temple. This is actually an account of the state of the treasury at the time of Hezekiah.

If we will turn once again to this chapter we will see what is taking place. King Hezekiah had ascended the throne as the 14th king of Judah. He succeeded his father King Ahaz. He was concerned with ~~getting the people~~ the restoration of the Temple to its proper use. During the reign of his father King Ahaz, Samaria had fallen to the Assyrians and Hezekiah was also concerned that the Feast of the Passover be re-established. And then in our Scripture for this morning we come to the place where Hezekiah was concerned with getting the Levites and the Priests functioning as they should. Hezekiah re-established the law that the people were to bring their tithes into the House of God, and from it the priests and the Levites were paid. Now they were not paid in money as we do today, but instead they were paid in meat and produce.

We see that Hezekiah set the pace and gave as he should as evidenced in the 3rd verse, and then he encouraged the people to do likewise, vs 4. And then in the remainder of the Scripture follows what should be the end result ~~of~~ in the life of every believer.

For this Stewardship Sunday I have endeavored to set this message forth in a way that we can easily understand. This involves the use of 3 letters of the alphabet to make the 3 essentials easy to remember. So if you remember the 3 letters **G, O, D**, you will remember what we are to be about. Naturally, the 3 letters spell the word **GOD**.

The letter **G** stands for the fact that the people of Israel were willing to recognize that everything belongs to God. (vs 12-14)

**GRACE = GIFT**



(Illustration little boy giving money and verse following his giving)

This boy was making the same mistake that too often we are prone to make and that is; All we have belongs to God and not us. We do not own one thing upon this earth. All of it is on loan to us from God and how we treat it, and react to it or use it determines how we act and react toward God. We need to overcome our selfish ways and habits of referring to things as belonging to me. We say this is mine or that is mine, but it isn't. Even our children are not actually ours. They like everything else belong to God, and it is time that we dedicate all that we have or possess to God. God lets us use these things while we live upon His earth and we need to stop striving to have ownership or mastery over the things of the world, and instead give them over to God. When we are able to do this, He will not only bless the things to our use, but we will have more abundance because God blesses us when we bless Him. Hezekiah and the officers of his court came and saw what the people had contributed, and then and there they blessed the Lord, as well as the people, vs 8.

The second letter we should remember is the letter O. O stands for obedience. We cannot expect to get anywhere in life if we refuse to obey. We look at the overcrowded conditions of our prison system and we see ~~that~~ collected there a group of people who do not, and many times will not obey. Obedience is the first thing our children should learn for it is essential to all of life. We know that if we do not obey we must accept the consequences. We could use all kinds of examples to illustrate this. We look at birds flying through the air and we think how nice it would be if we could fly as they do. But step up on a table and spread your arms and dive off and you know the end result; we drop to the floor with a thud. We know from this that the law of gravity must be obeyed or we can become seriously injured or killed if we disregard it. We can drive our car 60 or 70 mile an hours through downtown Butler, but if we are not stopped by the police we stand a good chance of ~~be~~ being involved in a serious accident. We know from this that we must obey the speed laws, because they are made to protect us. When we apply this word obedience to our Scripture for this morning, we see in

the 5th verse of this chapter the people obeyed when they learned what they were to ~~do. But they obeyed out of fear~~. They knew that they were being told what God required of them and they obeyed.

(Illustration of little girl and ice cream man and let him give)

This has been the attitude of too many people who are a part of the Christian Church. The attitude of I will give what I feel like giving and if everyone would do this we would be all right. But you see ~~this is not~~ this is not the attitude we are to adopt or take. We cannot think or worry about what someone else gives or does not give. We are responsible to God for what we give. I cannot answer for you, nor can you answer for me. We each need to get our attitudes right with what God wants from each of us.

Our denomination is presently working on a program called, "M - Power." You will be hearing more of this in the next year or so. Basically what it is, is a means whereby more people can get into a proper way of systematic giving to the local church if they have never done so before. It involves asking each person to give one dollar per week, per 1000 dollars of income per year. This is for everyone whether on fixed income or salary or what have you. Now if you think about this, it amounts to about 5% giving of our income. The extra money raised this way is to be earmarked mostly for the local church. Now if you want to just think with me about some figures momentarily I will give you an example of what is being requested that we think about. Using the figures for 1974 for the Western part of Pennsylvania we find that the average wage amounted to approximately 5000 dollars a year. This is the average. Now we work with this figure two ways. First we can work with it involving the entire membership. If, and I said if, if we use the 5000 figure as the average wage per member of our congregation, and each one of those members gave 1 dollar per week per thousand income, that would amount to about 260 per member, and when we multiply that by 600 members, we have a total of about 156,000 dollars or approximately 91,000 more than our budget for next year. Now I said this is hypothetical because we know that not all of our 600 members feel led to contribute as they should.



So if we want to be more realistic we would take the average figure of the people who attend services and use that one as the gauge to work with. So taking the figure of 200 which is approximately the number who attend worship, and again taking the figure of 5000 as the average wage, and again taking the 1 dollar per week per thousand income, we come up with 260 per member per year, and a figure of 52,000 being raised just by the worshipers on Sunday morning.

All of this does not take into account the people in our congregation who tithe and give much more than a dollar per week per thousand income. Nor do we want to suggest that these people lower their giving. Instead the object is to encourage more people to be obedient to what God wants us to be and do in His church. But when we look at this word obedience we need to ask the question, "Why should I be obedient to God?" "Do I do it out of compulsion? Do I do it because I have to? Do I look upon God as being a big boss with a whip demanding that I shape up and do what is right?"

No, none of these should be our reasons for obedience. It should be an obedience brought forth because of love. And this is our last letter and object for giving. We should give out of love. ~~This is our only reason~~ **DEVOTION** The Bible is filled with the wonderful things of what God has done for all of His people, us included. And we should love Him with all of our hearts, and with all of our souls, and with all of our minds. We read vs 4, 5, and 6, which tell us of this love.

(Illustration of African lepers and love for God)

Can we each one say this about our love for God this morning? Do we love Him enough that we do not need to be told what, and how much we should give Him?

Do we love Him enough that we are going to ~~return to Him~~ return to Him what rightfully belongs to Him? I would leave it in your hands and in the hands of all of our congregation to the extent that when we know the results of what people are going to commit themselves to for 1977 that we could say with Hezekiah and his priests said, "Since they began to bring the contributions into the house of the Lord we have eaten and had enough and have plenty left; ~~more~~ for the Lord has blessed His people, so that we have this great store left." May we say we have "Heaps Of Leftovers" for the work of the Lord.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
FIRST SUNDAY IN ADVENT November 28, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR  
SHELLY HOCKENBERRY, RICKY VINROE - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "SAVIOR OF THE HEATHEN, COME" BACH  
\*PROCESSIONAL HYMN No. 99 "REJOICE, REJOICE, BELIEVERS"  
\*ASCRPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (UNISON) "O GOD, IT IS EASIER FOR US TO CALL  
YOU LORD THAN IT IS TO DO WHAT YOUR LORDSHIP REQUIRES.  
WE ENLIST IN YOUR CAUSES BUT FIND OURSELVES LOSING  
INTEREST. WE PROMISE TO BE COURAGEOUS BUT FIND OUR-  
SELVES GIVING IN TO FEAR. WE WANT TO BE SENSITIVE BUT  
FIND IT EASY TO BE HARD. WE FAIL TO SEE AND TAKE AD-  
VANTAGE OF THE GREAT OPPORTUNITIES SURROUNDING US.  
FORGIVE US, OUR FATHER. TAKE OUR LIMITATIONS AND TURN  
THEM INTO POSSIBILITIES FOR SERVICE. GRANT US THIS  
GRACE THROUGH JESUS CHRIST OUR LORD. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: LUKE 1: 5-25 - ADVENT WREATH  
HYMN No. 89 "COME, THOU LONG EXPECTED JESUS"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY: "OH, COME, EMMANUEL" W. HELD  
ANTHEM: "LET THERE BE PEACE ON EARTH" YOUTH CHOIR  
SERMON: "GOD'S FREEWAY: EXIT 1: JERUSALEM"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 88 "O COME, O COME, EMMANUEL"  
BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE: "IMPROVISATION" MORRIS

----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. WALLACE FEDER TO THE "GLORY OF GOD"  
SERVING AS USHERS TODAY ARE: \*DON KINGSLEY, DARYL  
TAIT, JOHN DREHER, GARY PENAR AND RICHARD MANGEL.  
DEACON AND MRS. DONALD KENNEDY WILL BE THE GREETERS  
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL,  
ANN FALKNER, JODIE MARTE.

THE ATTENDANCE LAST SUNDAY WAS 201

TONIGHT - 7:00 - YOUTH FELLOWSHIP MEETING

WED. - 7:30 - CHURCH COUNCIL - NEW ELDERS & DEACONS

THURS. - THE NEWSLETTER WILL BE PUBLISHED - PLEASE  
HAVE ALL MATERIAL IN BY WEDNESDAY.

THURS. - 7:00 - BIBLE STUDY

BAPTISM OF "TINY ONES" WILL BE HELD NEXT SUNDAY - IF  
YOU SHOULD WANT YOUR BABY BAPTIZED - PLEASE LEAVE THE  
PASTOR KNOW TODAY.

BASKETBALL SIGN-UP SHEET IS IN ON THE SECRETARY'S DESK  
PLEASE GET ALL YOUR TIME AND TALENT SHEETS BACK IN SO  
THEY CAN BE PUT TOGETHER AND USED FOR VARIOUS COMMITTEE  
FOR THE UP COMING YEAR. YOUR HELP WILL BE GREATLY  
APPRECIATED.

IF YOU FORGOT TO TURN IN YOUR COMMITMENT CARD - PLEASE  
DO SO IN THE NEXT WEEK OR AS SOON AS POSSIBLE.

HOWDY BOLAM WOULD LIKE TO THANK ALL THOSE THAT ASKED  
PRAYER, SENT CARDS AND WELL WISHES WHILE HE WAS  
IN HOSPITAL.

THE FLOWER CHART WILL BE PASSED AROUND THIS MORNING

- NOW IS THE TIME TO MAKE YOUR SELECTION FOR THE  
COMING YEAR BEFORE A SPECIAL DATE HAS BEEN TAKEN.

DEC. 5 - ARC WILL BE GOING TO SUNNYCREEK REST HOME  
TO ENTERTAIN THE ELDERLY.

DEC. 12 - ORDINATION AND INSTALLATION OF ELDERS AND  
DEACONS.

DEC. 12 - CHURCH FAMILY CHRISTMAS PROGRAM AT 7:00 -  
SPONSORED BY THE BOARD OF CHRISTIAN EDUCATION.

HOSPITALIZED: FRANK COTTAGE, Donald Stevenson 429  
POINSETTA CHART WILL BE PASSED TODAY - NO PRICE LIST  
AS YET - FOR THE SANCTUARY ON DEC. 19TH.



"God's Freeway: Exit 1, Jerusalem"

Text: Lk 1:16, AND MANY OF THE CHILDREN OF ISRAEL HE SHALL TURN TO THE LORD THEIR GOD.

Scripture: Lk 1:5-25

Fr. poe Jean DeLafontaine "All road lead to Rome."

Rome center cult, relig, etc & assum this wat meant  
But wrong & hav simil phrase=All rds lead 2 God  
This wrong 2, mean I cud worsh snake, tree & find G  
Counter this think that G set 4th road all Bliev 2 fo  
G plan carful & delib & we compar 2 Interstate  
Interst=FREEWAY=Free access/exit & thus G's FREEWAY  
Adv theme & this Free to all, not forc 2 get on, or off  
Conflc roads=Buddism, Confuc, Hindu, Mohomed etc  
I pic Adv Freeay & 4 Exit 2 Bethlehem & g extend  
this 2 Calvary & perhaps Lent will continu direction  
Exit 1=Jeru: G plan lif Ab, Mos & proph, & Gard Eden  
Jeru roots peop Isr & Isa wrot much concern Jeru  
(read Isa 40:3-5, & 300 yr later Mal 3:1, read)

Proph Jn Bap & coming 2 Temp of Messiah in Jeru  
EXEGETE SCRIP: 5=course=section Priests(20,000)  
ea sect 1 week twic yr except Pass, Pent & feas Taber  
direct descend Aaron=pr., vs 6 Eliz=virg & pr descen  
7 excom=1 childless,  
Zach won lot & burn incense=honor & sum never did  
vs 10=Inner cort, peop cort Isites & angel cam 2 him  
vs 11=fear Zach, vs 12 promis baby, vs 13 name John  
vss 14-17 Zach told bout Jn & vs 18 questions  
vs 19, 20, angel ident & giv sign dumbness 2 Zach  
vs 21=peop wonder, vs 22 Zach bless tween rail corts  
vss 23-25, wk serv over, Eliz preg & rejoic G bless

Eliz no knew, but Zach knew & no speak, he knew Prophs  
Jn 4 both vss 16-17, but most espec vs 16 (READ)  
This wat Adv 4 ea us=it G point us to Sav Js Xp  
But it all part plan set 4th by G, Can't U C Freeway  
stretch B4 us? --Can't U C aged pr B told by angel?  
(Illus Richard Wagner & present 2 wife)

This similar wat G do 4 mankind,  
He provid sumth Butiful, wonderf all peop 2 hav  
& angel sent 2 old man 2 tell son B 1 2 pt 2 Sav  
Jn sent 2 hiway, biway & proclaim Sav indeed cum  
Man no long need feel alon & lost 4 can now cum to  
1 who tak lonli, fear, sorro etc, 4 G has place 4 ea  
This only begin, & we R merely stand 1st Exit of G's  
Freeway & it marked Jeru & here we ponder lif & rol  
runner Jn.

And we listen & hear words of angel 1nce again,  
(READ VERSE 16)

## "God's Freeway"

Exit 1: Jerusalem

Text: Luke 1:16, "And many of the children of Israel shall be turn to the Lord their God."

Scripture: Luke 1:5-25

A French poet named Jean De LaFontaine once said, "All roads lead to Rome." I do not know all of the implications of this, but I do know that Rome at one time was the center of culture and religion. I would assume from this statement that what was being implied was that all directions pointed to what was being done at Rome. But to say that all roads lead to Rome is wrong, and was wrong at the time it was stated. A similar phrase that has come to us that we can identify with is that all paths lead to God. This is our equivalent to the Rome road quote. This too is erroneous for we know that not all roads lead to God. If it were so it would mean that it makes no difference what we believe, just do we have a belief. This would mean that I could worship a tree or a snake and find my way to God which is false. We need to counter this type of thinking with the knowledge that God has set forth a road which all believers are to follow. ~~This road~~ Jesus tells us in one part of Scripture that a man does not just go out and build something until he has first made plans and estimates of what he needs and how much it will cost. Well God planned His road very carefully and deliberately. When we think of long range planning we think perhaps of our Interstate highway system and how it took years and years of planning and then years of engineering and building.

We call these highways "Freeways." They get this name because traffic can flow over them freely in both directions, and because they can be entered and exited freely. Thus, I would like to compare the Advent season along these lines.

And so I have entitled our Advent theme as "God's Freeway." If we look at Advent in this light we can see that God has set forth a plan which is free and open to everyone. No one is forced to get on this road, or once on it to get off. It is free to all for the use of everyone. But it conflicts with the other roads which do not lead in the direction God has set forth. Thus, Hinduism, Buddhism, Confucianism, Transcendental meditation and all of the other cults and sects are not a part of this Freeway, and we need to know this and not harbor false notions that all roads lead to God.



I picture the Advent Season as being God's Freeway and having several exits which actually all lead to Bethlehem ~~in Bethlehem~~ and the manger as the end result. I also believe that God's Freeway was planned and continued through the life and ministry of Jesus Christ so that all exits pointed and led to Calvary. Perhaps for Lent we will continue in that direction.

But for the first Sunday of Advent I would like us to look at "Exit 1: Jerusalem." God had actually set forth His Freeway and planned it many years before in the lives of ~~the~~ Abraham, Moses and the prophets. He even went further than that and set this forth in the Garden of Eden. But in order to ~~enter~~ exit at Bethlehem in 4 weeks we need to exit at Jerusalem and start our journey at this point. It is appropriate that we begin at Jerusalem for the very roots of the people of Israel were to be found in this place. The ~~prophet~~ greatest Jewish prophet Isaiah wrote more prophecies concerning Jerusalem than any of the others. But he gave a prophecy concerning one who was to come ~~before~~ and prepare the way of the Messiah and it is found in Isaiah 40:3-5. He was speaking here of none other than John the Baptist. Then if we turn to the prophet Malachi who wrote his prophecy approximately 300 years after Isaiah, we see that he wrote the same message pertaining again to John the Baptist, and the coming of the Messiah to the Temple which was in Jerusalem.

Thus we ~~xxx~~ come to our Scripture for this morning and we read of the fulfillment of these ancient prophecies. In the 5th verse we read of Zacharias who is identified as being of the course of Abia. A course was merely a group of priests who served in a certain section of priests. A section was a course. Every direct descendant of Aaron was automatically a priest. Only at the Passover, at Pentecost, and at the Feast of the Tabernacles were all of the priests on duty. For the rest of the year each course, or section served for one week twice a year. Zacharias's wife was Elizabeth and we read that they were both righteous before God, and this is explained as them "Walking in all the commandments and ordinances of the Lord, blameless. The marriage between Zacharias and Elizabeth was rather significant in its own right because a priest was to marry a virgin of Israelite birth but not necessarily from a priestly family.

Elizabeth was not only a virgin from an Israelite family, but she was also of priestly descent. Thus their marriage was considered ideal. The name Elizabeth meant "God is an oath," or, "God is good fortune." Zacharias meant, "Jehovah hath remembered." There were about 20,000 priests in each course or section and so the duties fell to them according to lot. Each morning and each evening sacrifice was made for the whole nation. Before the morning and after the evening sacrifice incense was burned on the altar of incense so that the sacrifice was wrapped up in a sweet smelling savor before God. This burning of the incense was for the priest who performed this rite, the greatest day of his life. This would be the day thou all longed for and dreamed of. This was a great honor, and many priests could serve a lifetime, and never have the opportunity to burn the incense before the Lord.

But mixed with the joy of Zacharias to be chosen for the special task of burning incense was mixed the heartbreak that he and his wife were childless. The Rabbis had a list of 7 people they said were excommunicated from God, and one of those people would be a person who was married and had no children. Childlessness was grounds for divorce and we saw and read several years ago of a ruler of one of the Near Eastern countries divorcing his wife because she was unable to bear a son.

vs 10, The incense was burned in the inner court while the people were in the next court called the Court of the Israelites. And it was while Zacharias was here that the angel of the Lord confronted him at the side of the altar of incense, vs. 11. Naturally, Zacharias was afraid, vs 12, but the angel assured him that he need not fear, and that <sup>his</sup> ~~his~~ prayers were going to be answered and Elizabeth his wife was going to have a baby. The baby was to be named John, vs13. The angel then goes on to explain all that John is going to do, vs 14-17. Zacharias finds all of this a little too hard to believe and he questions this, vs18. The angel identifies himself and explains that because of his doubts the angel tells him of a sign and the sign was to be his ~~that~~ dumb or unable to speak until all of this has been accomplished, vs20. Meanwhile out in the outer court, the people were wondering where Zacharias was, vs. 21. It was the custom of the priest to come



out to the rail which separated the two courts, much like an altar rail, and to bless the people. And when Zacharias finally did come out and could not speak they knew he had seen a vision. He was only able to make signs to them and he remained speechless, vs. 22. When his <sup>week</sup> ~~period~~ of service was ended he went home, and in a period of time Elizabeth became pregnant, and went into seclusion, rejoicing in the fact that God had blessed her, vss 23-25.

~~But Zacharias knew the significance of the birth that would take place, xxxxxxxx~~

It seems at this point that Elizabeth was not completely aware of all that was going to take place. Zacharias knew, but because he could not speak, he was unable to convey his joy at the promised birth of his son.

Now all of this must have had a special ring to it, especially to Zacharias for he was not only a priest, but aware of much of the prophecies handed down concerning the coming of the Messiah. Thus what Gabriel imparts to Zacharias in vss 16 and 17, has double meaning for Zacharias. ~~His son, xxxxxxxx~~ As vs 17 points out, Elijah was supposed to re-appear and signal the arrival of the Messiah. But with what Gabriel tells him, Zacharias began to comprehend that his son, was to be the one to whom prophecy pointed. The most joyous news must have been, (read vs 16). What an unbounded time of rejoicing that must have been springing forth in the heart of Zacharias to know that his son would not just be a common priest, but that he would point the children of Israel to the promised and long awaited Messiah.

This is what Advent should convey to each one of us. It is God pointing us to the ~~Man called Jesus~~ Saviour Jesus Christ. But you see, this was all part of a well planned and prepared plan as set forth by God. Can't you see the Freeway stretching before us, with the first exit sign marked Jerusalem? Can't you see the aged priest ministering in the Temple and being told by an angel that his son is to be the one to lead the way to the Saviour of the World?

(Illustration of Richard Wagner and his Christmas present to his wife)

This is ~~xxxxxxxx~~ something similar to what God has done for mankind. He has provided something wonderful and beautiful which He wants all people to have. And

He has sent the angel to an old man to impart that his son would be the one to point people to the Saviour. He has sent this John the Baptist out to the highways and byways to proclaim that the Saviour has indeed come. Man no longer needs to be alone and to feel lost for he can now look to the one who takes away all loneliness, all fear, all sorrow, for God has a place for each of us in His plan.

But this is only the beginning, and we are merely standing at the first Exit of God's Freeway and it is marked Jerusalem, pondering the life and role of the forerunner named John.

And we listen and hear the words of the angel once again, "AND MANY OF THE CHILDREN OF ISRAEL SHALL HE TURN TO THE LORD THEIR GOD."



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SECOND SUNDAY IN ADVENT DECEMBER 5, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
MARY DELLEN, BOBBY SHAKELY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "THE SUISSE NOELS" DAQUIN  
\*PROCESSIONAL HYMN No. 97 "HARK, THE GLAD SOUND, THE  
\*ASCRPTION - CHORAL AMEN SAVIOUR COMES"  
\*EXHORTATION  
\*CONFESSION (UNISON) "ALMIGHTY GOD, WE ARE MADE AWARE  
THAT ALL THINGS HAVE NOT BEEN ACCOMPLISHED. WE CONFESS  
THAT WE ARE BOTH SLOTHFUL IN GOOD, AND UNLETTERED IN  
YOUR WORD. OUR DISMAY IS EXCEEDED ONLY BY OUR APATHY.  
TOO EASILY WE EXPRESS THE WORDS BEGGING FOR FORGIVENESS,  
WHEN YOU KNOW THE TRUTH OF OUR FEELINGS. TOO OFTEN WE  
PRAY AND WE ARE NOT REALLY REPENTANT, AND WE DO NOT  
TRY TO AMEND OUR WAYS. THEREFORE O GOD, MAKE US MORE  
AWARE OF YOUR MAJESTY, AND MORE DEPENDENT UPON YOUR  
COUNSEL, AND LET US TRULY COME FOR FORGIVENESS IN THE  
PROPER MANNER, HEAR US, AND FORGIVE EACH ONE NOW, IN  
JESUS' NAME. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: LUKE 1: 26-38  
LIGHTING OF ADVENT CANDLES  
HYMN No. 107 "IT CAME UPON THE MIDNIGHT CLEAR"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY  
PRAYER AND PRAYER RESPONSE  
OFFERING

OFFERTORY: "OH JESUS SO MILD, OH JESUS SO KIND"  
SACRAMENT OF BAPTISM HOKANSON  
ANTHEM: "ROOM FOR THEE" FROM YULETIDE MEMORIES WILSON  
CHOIR - TRIO: CYNDIE, DORIS, NORABEL  
SERMON: "GOD'S FREEWAY: EXIT 2 - NAZARETH"  
PRAYER AND LORD'S PRAYER  
\*HYMN OF DEDICATION No. 118 "THE FIRST NOWELL"  
BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE: "MINUET IN G" PLAYED BY SHIRLEY RIEMER  
----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. NICK NOHACH IN MEMORY OF "LOVED ONES"  
SERVING AS USHERS TODAY ARE: \*ALLEN BOTACCHI,  
JOHN RECMAN, DAN BOSKO, ROBERT KNAUER, CHARLES PENAR.  
MR. & MRS. WILLIAM THOMPSON WILL BE THE GREETERS AT  
THE DOOR TODAY.  
NURSERY WILL BE PROVIDED TODAY BY BARB VARGO, JEAN  
FENCIL AND SHERRI MCCLIMANS.  
THE POINSETTA CHART WAS PASSED AROUND LAST WEEK, IF  
YOU DID NOT GET A CHANCE TO SIGN UP FOR A POINSETTA  
FOR THE 19TH, DO SO NOW IN THE OFFICE - STILL NO  
PRICE QUOTE.  
THE FLOWER CHART WILL BE PASSED TODAY FOR YOUR  
SELECTION.  
TODAY THE ARC CLASS WILL GO TO SUGAR CREEK REST HOME  
TO ENTERTAIN THE ELDERLY. MEET AT THE CHURCH AT 5:15  
P.M. TO BE THERE AT HOME BY 6:00. ANYONE DONATING  
COOKIES ARE REMINDED THAT THEY ARE NEEDED AT THIS TIME.  
MONDAY - 6:00 - WOMEN'S MARY PRUGH CIRCLE TUREEN DINNER.  
WEDNESDAY - 6:00 - GOLDEN CIRCLE TUREEN DINNER.  
HUSBANDS OR OTHER GUESTS ARE INVITED.  
NEXT SUNDAY - 7:00 P.M. - CHURCH FAMILY CHRISTMAS  
PROGRAM.  
THIS COMING FRIDAY - DEC. 10 - 6:30 - ARC WILL HAVE  
A POT LUCK SUPPER - DON'T FORGET TO BRING YOUR TUREENS  
AND TABLEWARE. DESSERT AND BEVERAGE WILL BE FURNISHED.  
THE TREE WILL BE DECORATED AND THE CHURCH AT THIS  
TIME FOLLOWING THE SUPPER.  
COOKIES ARE NEEDED FOR THE SOCIAL HOUR FOLLOWING THE  
CHURCH FAMILY CHRISTMAS PROGRAM - CALL MARIE STAUFFER.  
MRS. FLORENCE MACKINNEY WROTE "I WISH TO EXPRESS MY  
THANKS TO ALL OF YOU, FOR THE BEAUTIFUL CARDS, AND FOR  
REMEMBERING ME IN YOUR PRAYERS, AND FOR THE LOVELY  
BOUQUET THAT AWAITED ME, WHEN I RETURNED HOME. YOUR  
THOUGHTFULNESS WAS DEEPLY APPRECIATED. GOD BLESS ALL OF YOU

"God's Freeway: Exit 2 - Nazareth"

Text: Lk 1:33

Scripture: Lk 1:26-38

Once again regard G's plan 4 mankind & analogy=G's Freeway: 2nd Exit Nazareth.

(Illustration anatomy prof who was former barber)

~~From math=Nothing from Nothing leaves Nothing.~~

His Naz=Nathan ask Phil=Can anythin good cum Naz? Naz look with contemp & we ask why chosen for Js?

Naz peop rude dialect, like Pghese, less cult, low soci Mor expos heath element & ignored, look with contemp How big Naz time Js? 15-20,000 (like Butler)

Compar Butler & pgh & peop big city question anythin cum from small city. Tell friend Pgh suburb Butler

This background cause question validity Mess of Naz  
EXEGETE SCRIPTURE: vs 26=6th month explain = Jew calendar, or 6 mos preg/I Bliev preg=24 & then 36

Jn 5 mos older=precede Js, 4runner

~~vs 27, Mary troubled~~ vs 27, explain Jos, David  
vs 29 alarm,

(Illus Jos Bavly VP Mark/Research Dav Cook & Mary)

Perhaps many thots Mary from annun 2 birth

Mary no quest Yeshua=G Saves, G Salvation, no quest throne, no quest His liv 4ever

She quest=vs 34, How can this B? Normal=no want ~~embarrass~~  
embarrass=Giv me watever, but no ask 2 stand 4th 4 Js  
vs 38, after Gab explain Eliz preg seem content

READ TEXT=This odd? Where cum from?

Jacob Patriarc, name chang 2 Israel=Nation of Israel  
2B king must hav kingdom, 2 Sam 7:12-16=throne not seed from Solomon, Mary from Nathan, Dav son=Seed

MY SON=Ps 2:7-8, 89:26-27. Unend Kingdom=Isa 9:6-7

Quest splendor kings? Saul, David, Solomon=wealth etc.

Elements of kings=food, servants, palaces etc

Kings want this aliv or ded=(Illus Charlemagne)

Hgt vanity? (Illus Czar Russia incognito)

This wat G brot bout prep, birth, lif, ministry Js Xp

Looks, begins wer common peasant, but voice of KING

This joy shud B ours as pause this E it G's Freeway

READ TEXT: & we a part this kingdom & this plan wen accept Js Xp as 1 who cam 2 personally redeem ea 1 wen put personal sense, can C G willing ident with us common peop

Not thru splendor we no ident with, but instead,

Common ordinary lifestyle Js liv & cud say, "Follow

4 I HAV OVERCUM THE WORLD. BCUZ I LIV, U 2 SHALL  
LIV & REIGN WITH ME 4EVER"

Thanks B 2 G 4 this gift 2 us.



"God's Freeway: Exit 2 - Nazareth"

Text: Luke 1:33, AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOREVER; AND OF HIS KINGDOM THERE SHALL BE NO END.

Scripture: Luke 1:26-38

Once again as we regard ~~God's Freeway~~ God's plan for mankind using the analogy of "God's Freeway" we come to ~~xx~~ the 2nd exit which leads us to Nazareth.

(Illustration of Anatomy professor who was former barber). The old axiom which applies not only to mathematics but to all of life is, "Nothing from nothing, leaves nothing." This is about how Nazareth was looked upon. In fact we read in the Gospel of John that Phillip told Nathaniel of Jesus as being the one promised in the law of Moses, and Nathaniel asked the question, "Can anything good ~~xxxx~~ thing come out of Nazareth?" Thus we see that Nazareth was looked upon with a certain contempt and it leads us to ponder why it was chosen as the place where Jesus lived during his childhood and early years.

One reason why Nazareth was held in contempt was because it was made up of people who spoke a rude dialect. We would call it slang or Pittsburghese. The people were less cultivated, and were not high up in society. And they were more exposed to the heathen element around them than many other areas. So they were ignored and looked upon with contempt.

Now if you were asked how big Nazareth was during the time of Christ, or how big it is today I wonder what you would say. According to some very late figures Nazareth is about as big in population today as it was in the time of Jesus. Would you believe that it was about the size of Butler in population? Thus when we make comparisons between Butler and say Pittsburgh, we can readily see that the people of the larger metropolitan area would question if anything good could ever come from Butler. And my friends in Pittsburgh are never too happy when I inform them that Pittsburgh is a suburb of Butler.

So from this background we can perhaps see that anyone with any amount of knowledge concerning Palestine and Nazareth would question the validity of having the promised Messiah as being from Nazareth.

Now let us again turn back to our Scripture for this morning and see what God said and did in this instance. Vs 26, The 6th month is thought by some to be

the 6th month of the Jewish calendar. But if you read the 24th vs of this chapter and then look at vs 36, Gabriel spells it out to Mary that Elizabeth is in the 6th month of her pregnancy. Therefore, I believe it was at the time of the 6th month of Elizabeth's pregnancy and definitely sets forth that John was not only 6 months older than Jesus, but provides that he had the opportunity to precede Jesus and ~~xxx~~ pave the way for Him by fulfilling Scripture to be the forerunner. Gabriel was sent to a virgin named Mary, who was espoused or promised to enter into marriage with a man named Joseph identified as being from the "royal line of David. The following verses are very familiar. We know for instance that Mary was afraid of the angel appearing to her, and she was alarmed at what she was being told. Her reactions are very much similiar to what anyone else would have. It would not be an ordinary experience for anyone to be visited by an angel, and then to be told the news that you hold a special place in the scheme of God's plans.

Joseph Bayly who is the Vice President of Marketing and Research for David Cook publishing company wrote an article about the people involved in the birth of Jesus. In the article he quotes the scripture and then adds what the individuals perhaps thought or felt. This is what he wrote about Mary at this point of the proclamation to her. (Illustration of Bayly quote, "Christmas Voices).

Perhaps many such thoughts went through Mary's mind from the time she was told this by the angel Gabriel until the actual time when Jesus was born. But the surprising thing in all of this narration is the fact that Mary did not question the part told to her of the Son being Yeshua=God Saves, or, God is Salvation, which the name Jesus means. She did not question that He would be given a throne as told in vs 32. And she did not question the revelation in verse 33, about Him reigning forever. She questioned instead, vs 34, "How can this be etc." In this respect she ~~xxxxxx~~ gave evidence of how the human mind operates. She was concerned with the disgrace that would be involved in this particular operation were ~~xxxxxxx~~ it to be known that she was pregnant without being married. And isn't this always the way of mankind? We are willing to take all of the other things dished out to us, and we are willing to endure



whatever God perhaps wants us to endure, but don't ask me to do something that might embarrass me. I am willing to be a member of your church, and I'll cook or clean, or sew, or whatever else you may ask, but don't ask me to talk to a fellow human being about my Saviour Jesus Christ. Don't ask me to take my stand where people will see me and know me for what I am.

It seems that only after the ~~angel~~ angel Gabriel imparts to her the further news that her cousin is 6 months pregnant in similar remarkable circumstances, that she is willing to go along with God's plan as evidenced in the 38th verse.

Now as we analyze all of this we come to the place where we begin to question a few things that seem rather incongruous to say the least. The statement made by the angel Gabriel is what I am using as my text in verse 33. (Read this verse).

Where does this come from, and doesn't it seem rather odd for God to be making this affirmation under these strange circumstances. But if we <sup>examine</sup> ~~look at~~ it in the light of what God is trying to impart to not only Mary, but to all mankind, we have the advantage of being able to look back and see the complete answer.

First of all we must remember that Jacob was one of the Patriarchs of the Jews and if you will recall his name was changed by God to Israel. Thus his name became synonymous with the nation of Israel. "The House of Jacob;" would mean the nation of Israel. To reign over this nation He would have to be a king, and being a king, He would have a kingdom. God predicted this through the prophet Nathan to King David concerning his son Solomon building the Temple and the continuation of the Davidic line, 2 Samuel 7:12-16. Now from this we see that the throne, but not the seed was to come from Solomon. Jesus was born of Mary and she was not descended from Solomon, but from another of David's sons a man named Nathan.

This ruler, or this king was to be "My Son" as God calls Him. We see this also ~~predicted in~~ spoken of in the 2nd Psalm vs 7-8, and in Psalm 89:26-27, ~~and~~ ~~also in the~~ In the prophecy of Isaiah we see the prediction again of His unending kingdom, Isa 9:6-7.

But then when we have analyzed all of this and we look at the humble beginning, we question how all of this can be so. After all King Saul lived in splendor.

Then came David and he lived a little more luxuriously, followed by Solomon who was one of the wealthiest men who ever lived. It just does not seem to fit into the scheme of things that a king should come from such rude beginnings. We think of kings as living in lavish palaces, and wearing expensive clothing, and eating sumptuous meals, and being waited on by many servants. Kings do not come from filth and squalor. Kings do not stoop to the common humble surroundings which their subjects must endure. Kings have always been noted as men who wanted to be recognized as royalty whether alive or dead.

(Illustration of Charlemagne made to look like king after death).

Isn't this the height of vanity? But there was another ruler who out of love and concern for his people frequently went around incognito. (Illustration of Czar <sup>dress</sup> of Russia, and, "The ~~woman~~ of a peasant, but the voice of a king.")

This is exactly what God brought about in the preparations, the birth, the life, and the ministry of Jesus of Nazareth. The looks, and the beginnings were that of a common peasant, and a commoner, but the voice was the voice of a KING. This is the joy that should be ours as we ~~ponder~~ pause at this EXIT from God's Freeway which is Nazareth. Read verse 33, and we are a part of this kingdom and this plan when we fully accept Jesus Christ as the one who came to personally redeem me. When we put it in the personal sense we can see that God was willing to identify with us, the common people. It wasn't through much splendor that we could never identify with, but instead, through a common ordinary lifestyle that Jesus lived through and was able to say, "Follow me, for I have overcome the World. And because I live you too shall live and reign with me forever." Thanks be to God for this gift to us.



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
THIRD SUNDAY IN ADVENT DECEMBER 12, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
MARY DELLEN, BOBBY SHAKELY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "NOEL - GRAND JEU" DAQUIN  
\*PROCESSIONAL HYMN No. 102 "HARK, THE HERALD ANGELS SING"  
\*ACSCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (UNISON) "O GRACIOUS GOD, WHO HAST GIVEN US  
THY CREATION AND A NEW COVENANT, WHO CALLEST US BY  
PROPHET AND APOSTLE: WE CONFESS THAT WE HAVE SINNED  
IN THY SIGHT. WE HAVE INTERRUPTED THY COUNSELS,  
FRUSTRATED THY PURPOSES, AND DISOBEYED THY COMMANDMENTS.  
THEN IN OUR SELF-ESTEEM, WE HAVE CHALLENGED THY WISDOM,  
ACTED IN HASTE, VIOLATED THE SANCTITY OF OURSELVES AND  
OTHERS BY OUR THOUGHTS AND WORDS, AND HAVE REGARDED OUR  
WAYS HIGHER THAN THY WAYS. IN THY MERCY O GOD, HEAR  
OUR PRAYERS AND FORGIVE US, THROUGH CHRIST OUR LORD. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: LUKE 1: 39-56  
LIGHTING OF ADVENT CANDLES  
HYMN No. 109 "AWAY IN A MANGER"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY: "ADAGIO" MOZART  
INSTALLATION OF ELDERS AND DEACONS

ANTHEM: "BETHLEHEM" WILSON  
SERMON: "GOD'S FREEWAY - EXIT 3 - HEBRON"  
PRAYER AND LORD'S PRAYER  
\*HYMN OF DEDICATION No. 120 "JOY TO THE WORLD!"  
BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE: "VOLUNTARY ON CAROLS" MORRIS  
----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. ARTHUR SNYDER IN MEMORY OF "LOVED ONES"  
SERVING AS USHERS TODAY ARE: \*WALLY FEDER, JOHN SNOW,  
MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.  
MR. & MRS. ROBERT KNAUER WILL BE THE GREETERS AT THE  
DOOR THIS MORNING.  
BEING INSTALLED THIS MORNING: ELDERS - PAUL CAMPBELL,  
MIKE NAZARUK. DEACONS: MARY LOU DAVIS, RICHARD  
MANGEL, ROB SYBERT AND WILLIAM THOMPSON.  
TONIGHT - 7:00 - CHURCH FAMILY CHRISTMAS PROGRAM.  
LADIES DON'T FORGET TO BRING THE COOKIES FOR TONIGHT.  
TODAY IS THE LAST TIME WE WILL ACCEPT POINSETTA ORDERS.  
THE PRICE THIS YEAR WILL BE \$4.50 (THEY ARE BEAUTIFUL)  
SIGN UP IN ON BEA'S DESK TODAY IF YOU WANT ONE FOR  
NEXT SUNDAY.  
NEXT SUNDAY - HOLY COMMUNION (PEW) AT 11:00 A.M. SERVICE.  
CHRISTMAS EVE - FRIDAY AT 11:00 P.M. - CANDLELIGHT  
SERVICE - HOLY COMMUNION.  
MRS. JOHN BARNHART WILL BE 90 YEARS OF AGE THIS DEC.  
19 (NEXT SUNDAY) DON'T FORGET TO SEND HER A CARD.  
THE ADDRESS IS 4A6 TERRACE APTS. CLIFF ST. BUTLER.  
NURSERY WILL BE PROVIDED TODAY BY: TOM AND JUDY  
MASSART AND ROBIN KNAUER.  
HOSPITALIZED: HOWARD JAILLET, LEWIS KRADEL, PAUL  
FORCHT - BCMH. DR. HOMER FILSON - ALLEGHENY GENERAL  
NEW YEARS EVE PARTY HERE IN THE UNDERCROFT - FOR  
CAREER AGE PEOPLE - DEC. 31 (9 A.M. TO 1 P.M.) - SEE  
WILLIAM OHL FOR DETAILS.  
IF YOU WILL BE ALONE ON CHRISTMAS - YOU CAN JOIN US  
FOR CHRISTMAS DAY DINNER AT FIRST UNITED METHODIST  
CHURCH, NORTH AND MCKEAN ST. FROM 12:30 TO 3:00.  
ENJOY TURKEY WITH ALL THE TIMMIN'S - SET A SPELL  
AND TALK WITH OTHERS, SING CAROLS AROUND THE PIANO  
RESERVATIONS REQUESTED BY DEC. 22ND - TELE. 287-7597  
OR 2832282. TRANS. PROVIDED IF NEEDED. MEALS DELIVERED  
TO THOSE WHO CANNOT GET OUT. NO CHARGE FOR ME!  
DONATIONS ACCEPTED.

"God's Freeway: Exit 3 - Hebron"

Text: Lk 1:54,55, "HE HATH HELPED HIS SERVANT, ISRAEL, IN REMEMBRANCE OF HIS MERCY; AS HE SPOKE TO OUR FATHERS, TO ABRAHAM, AND TO HIS SEED FOREVER."

Scripture: Luke 1:39-56

All roads lead 2 Beth in Adv Js Xp, but appear Jeru cent  
Temp Zach/Eliz 2 hav baby, from Jeru distanc measured  
Jeru hub Jews had/ radio preach & Jeru center world  
Naz 80 N Jeru, & Mary Naz told H Sp & miracle concept  
Heb 19 SW Jeru=Heb 99 from Naz & 4,5, day journey  
Zach/Eliz liv Heb??, but thot 2 B home

EXEGETE SCRIP: vs 39, Mary go Heb, vs 40 Greeting,  
vs 41, Eliz giv Revel G thru H Sp & know bout Mary  
Vss 42-44, Revel H Sp & interpretation/unBlievs sneer  
vs 45, Sarah Blessed 4 thru Ab/Sar 1st Cov brot 4th,  
& now Nu Cov 2 cum thru Js Xp

Then Mary cry prais/ador 2 G in Magnificat  
Bib Schols C simil Song Hannah in 1 Sam 2,  
it simil but diff note/Mary sing Incarn G, Immanuel  
Fulfil prophecies long ago, & how G operate lif man  
vss 46,47, M praise G 4 wat will do

Vss 48-50, M speak B remem, no Bcuz she grate, G great  
vs 51, thoz brot dwn earth who exalt selves=PRIDE

Pride keep from G, from acpt Xp, keep peop sin,

" " is self-will, self-import, EGO

(Illus O'Henry story bad boy-pure girl)

He saw self=G want this from us recogniz SINNERS,  
& then cum 2 Xp & let Blood cleanse us & 4give us  
vs 52, Hi mighty made low/low estate exalted

(Illus lowly scholar being considered worthless)

en consider self same level can B true child G  
must knok dwn 2 siz 2 mak us listen sumtimes,  
Examps peop lose homes, wealth, power, families 4 G 2  
get thru 2 them & Mary say this Vs 53.

N t wealth, power, educa or world things that count,  
insted it B filled by G, things of G, especial Js Xp

Vss 54-55, Mary sing & realize G cum wonderful way,  
She knew prophs Messiah, But angel Gab tell & she  
know she bear Son Of God, & so she rejoic

Isa 41:8, "BUT THOU ISR ART MY SERVANT" & Mary C this  
the help G promis long ago

But also C G as Father Jews from Abe onward in this

Mary C Byond time & witness inspir H Sp ages of  
peop 2 cum who B includ in G's Covenant

1 is special, (Illus Channing Pollack & shining suit)

M must got goos bumps think bout this & she know

G do sumthin special for mankind

Stage set 4 Beth, by Jeru, Naz, Heb & Adv specil U & Me

It personal



"God's Freeway: Exit 3 - Hebron"

Text: Luke 1:54-55, "HE HATH HELPED HIS SERVANT, ISRAEL, IN REMEMBRANCE OF HIS MERCY; AS HE SPOKE TO OUR FATHERS, TO ABRAHAM, AND TO HIS SEED FOREVER."

Scripture: Luke 1: 39-56

We had stated previously that as we approach ~~xxx~~ the Advent of Jesus Christ, all roads converge and lead eventually to Bethlehem where He was born. But as we check the incidents surrounding the beginnings of all of this, it appears as though everything is centered around Jerusalem. It was at the Temple in Jerusalem that Zacharias was informed by the angel Gabriel that Elizabeth was to have a child in her old age. And it was from or to Jerusalem that all distances were measured. This was due to the fact that Jerusalem was the hub around which everything revolved, at least from the standpoint of the Jews. I heard a preacher not too long ago speaking about the future prophecies concerning God's plans for this world and he said that if we were to measure distances in all of the world, we would be surprised to note that Jerusalem is the exact center of the world. Now I do not know much about this, but I do know that for the Jew Jerusalem was the focal point of their lives and it was to Jerusalem and the site of the Temple that they ~~lived~~ measured their lives.

We know that Nazareth is located ~~12 miles~~ about 80 miles from Jerusalem and it was at Nazareth that Mary was informed that she was to be visited by the Holy Spirit and miraculously conceive a child to be born as the Messiah. We also know that Hebron is about 19 miles Southwest of Jerusalem, which would mean <sup>Four or five day</sup> journey. that it was 99 miles from Nazareth to Hebron. Now we are not certain that Zacharias and Elizabeth lived in Hebron, but it is thought that this was where they made their home. Thus, we see that Mary traveled a very long way to pay a visit to her cousin Elizabeth.

When Mary came into the house of Elizabeth and Zacharias immediately Elizabeth was given a revelation from God. There are those who would scoff at the remark Luke makes that the baby within Elizabeth leaped, and would pass this off as merely being the normal movement of the growing fetus. But if we look at ~~xxx~~ it from the standpoint of God we can see that it was the unborn infant acknowledging the presence of the Saviour of the world. This is what will one

day come to pass and that is that all mankind is going to have to acknowledge Jesus Christ as the King of Kings and the Lord of Lords. Men may scoff and sneer and pass all of this off as fanatical beliefs, but when they are confronted with this reality His presence and majesty ~~the time of sneering and scoff~~ will turn their scoffing and sneering into fear before Him.

We read that Elizabeth was filled with the Holy Spirit, and because of this indwelling of God's Spirit she was able to know things that had never been revealed to her before. She saluted Mary by praising God for what was going to take place in Mary's life, and in the life of the world. Elizabeth is questioning about this because she cannot understand all of this, vs 43, 44. She gives the explanation of it, vs 44, and then not only calls Mary blessed, but adds the name of Sarah to her blessing, for Sarah believed God and bore children in her old age, and it was through Abraham and Sarah that the first covenant of God came forth. Jesus was not only the further fulfillment of that covenant, but became the New Covenant through His blood shed on Calvary. All of this is being revealed in the lives of some very common people, Elizabeth and Zacharias, and Mary and Joseph.

It is then at this point that Mary overcome by all of the magnificence of what God is going to perform, that she too <sup>praise</sup> cries out in ~~blissing~~ and adoration to God in the song which has become known as the "Magnificat." Biblical scholars can see in this song a similarity to the song of Hannah as found in 1 Samuel chapter 2. It does have some similarities, but it is sung on a different note, for it is from this song of Mary that sounds forth the incarnation of God. God come in the flesh. The promised Immanuel, God with us.

This very beautiful bit of verse contains not only the ~~promise~~ fulfillment of the prophecies of God spoken so long ago, but it shows how God operates in the life of man in the world. Mary first of praises God for what God is going to do vs 46, 47. Then she speaks of being remembered not because she is great, but instead because God is great and He is doing something unique and out of the ordinary, vs 48-50. She speaks of His bringing down to earth those who have a tendency to exalt themselves. <sup>vs 51</sup> ~~Continue~~



The entire Bible speaks of the sin of pride. Pride is the one thing that keeps people from God. Pride, that they cannot lower their dignity to accept what God gives in the person Jesus Christ. It is pride that keeps people in sin and deliberately doing what they know to be wrong and against God's will. Pride, the ~~xxxxx~~ sin of self-importance, and self-will.

(Illustration of O'Henry short story and boy who was confronted by pure girl). He saw himself! This is what God wants from each us, to see ourselves for what we really are, sinners. And then to do something about it, and that is to come to Christ and let His lifeblood cleanse us and forgive us.

Mary sings of those being high and mighty, being made low, and these of low estate being exalted, vs 52.

(Illustration of lowly scholar being considered worthless).

It is only when we consider ourselves as being on the same level that we can truly be children of God. God must knock us down to size in order to make us listen sometimes. There are many examples of how God has caused people to lose fortunes, and entire families in order to get through to them, and this is what Mary is saying in the 53rd verse. It isn't wealth, or education, or power, or any of the things of this world that count. It is instead the filling of a person's life with God's Spirit. With the things of God, and most especially, the person of Jesus Christ ~~xx~~ ruling within our hearts and lives.

The last thing that Mary realizes and sings of is that God is going to come into the world in a new and wonderful way. Now Mary was aware of the prophecies of the coming of a Messiah, a ruler over Israel who would lead and govern them in the way of truth and righteousness. But it wasn't until the angel Gabriel spoke to her and told her that the miraculous child she was to bear through the conception of the Holy Spirit was to be the Son of God. It was then that she had a new understanding of all the prophecies she had heard about this Messiah.

So it is that in the 54th and 55th verse that Mary is rejoicing in the fulfillment of God's prophecies concerning the Anointed one of God. Isaiah spoke in 41:8, "But thou Israel art my servant," and Mary is seeing in this the help that God had promised so long ago. But she also sees that the complete fulfillment

of God being the Father of the Jews from Abraham onward is also being carried out in this circumstance. Mary is being privileged to see beyond her own time and is witnessing through the inspiration of the Holy Spirit ages of people yet to come who will ~~exactly~~ be included in God's covenant.

But Mary is also looking at this from the standpoint of something special, something beautiful.

(Illustration of Channing Pollack and friend in shining suit).

All of this was common and ordinary with Mary. She probably had no visions of royalty or splendor, but understood it in the down to earth life which she was living. But out of all of this God was going to do something that must have given her goose bumps everytime she thought of it. She could not see the whole picture, but she was willing to trust God to lead her through it and from it would come God's fulfillment for mankind.

And so it was that in the home of her cousin Elizabeth the stage was set for the final portion of God's plan for mankind to come forth. As we stand at this Exit from God's Freeway, we can see and know that only one more stop needs to be made, and that is at the actual place of God's complete revelation in Jesus Christ's birth. But as we pause at this point in Advent, let us come to expect in our lives some of the joy and anticipation that must have been evident in the life of Mary. Let us be a little less caught up in the things of the world and the glitter of tinsel and baubles, and instead seek the comfort and hope for our lives that can only come through the very common way in which God chose to come to earth. But most of all let us take the complete message to heart, and accept it as being all said, and all done for me. This is the only way we can accept it, is to make it personally mine, as a gift from God.



Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior who is Christ the

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

FOURTH SUNDAY IN ADVENT DECEMBER 19, 1976

THE REV. RALPH C. LINK, PASTOR  
MRS. KITTY FEDER, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
MRS. CYNTHIA SYBERT, YOUTH CHOIR DIRECTOR  
PATTY McWILLIAMS, MARK FRY - ACOLYTES

ORDER FOR HOLY COMMUNION - 11:00 A.M.

- PRELUDE: "CAROLS OF THE STAR" SMITH  
\*PROCESSIONAL HYMN No. 112 "O COME, ALL YE FAITHFUL"  
\*ASCRIPTION - CHORAL AMEN  
\*CALL TO WORSHIP  
\*EXHORTATION (PAGE 32)  
\*CONFESSION (PAGE 32)  
\*ASSURANCE OF PARDON  
SCRIPTURE: LUKE 2: 1-20  
LIGHTING OF THE ADVENT WREATH  
ANTHEM: "CAROLING CAROLING", "THE STAR CAROL",  
-ALFRED BURT CAROLS - YOUTH CHOIR  
ANNOUNCEMENTS  
OFFERING  
OFFERTORY: "THE MIDNIGHT CHOIR" ORGAN AND SAX DUET  
ANTHEM: "THE SHEPHERD'S VISION" BY WILSON -  
CHOIR, MEN AND WOMENS CHORUS  
SERMON: "GOD'S FREEWAY: EXIT 4 - BETHLEHEM"  
COMMUNION HYMN 108 "O LITTLE TOWN OF BETHLEHEM"  
\*THE CALL TO COMMUNION (PAGE 33)  
\*EUCCHARISTIC PRAYER - INSTITUTION - AGNUS DEI  
HOLY COMMUNION  
\*PRAYER OF THANKSGIVING  
\*DOXOLOGY  
\*HYMN OF DEDICATION No. 105 "ANGELS WE HAVE HEARD ON HIGH"  
\*BENEDICTION  
\*THREEFOLD AMEN  
\*POSTLUDE "THE FIRST NOWELL"  
- - - - - \*CONGREGATION STANDING - - - - -  
THE LOVELY POINSETTAS ON THE CHANCEL TODAY MAY BE TAKEN  
RIGHT AFTER THE SERVICE. THE REST WILL BE GIVEN TO  
SHUT-INS TO ENJOY OVER THE HOLIDAY SEASON.

THE DEACONS AND ELDERS WILL SERVE COMMUNION THIS  
MORNING AS WELL AS SERVE AS USHERS.  
THE ATTENDANCE LAST SUNDAY WAS 212.  
DEACON AND MRS. ROBERT DELLEN WILL BE THE GREETERS  
AT THE DOOR TODAY.  
NURSERY WILL BE PROVIDED TODAY BY LINDA SHEPPECK,  
ART AND BETTY CARNEY, AND DRU RENSEL.

> NEW YEARS EVE PARTY HERE IN THE UNDERCROFT - FOR  
CAREER AGE PEOPLE - DEC. 31 (9 A.M. TO 1 P.M.) -  
SEE WILLIAM OHL FOR DETAILS.

IF YOU WILL BE ALONE ON CHRISTMAS - YOU CAN JOIN US  
FOR CHRISTMAS DAY DINNER AT FIRST UNITED METHODIST  
CHURCH, NORTH AND MCKEAN ST. FROM 12:30 TO 3:00.  
ENJOY TURKEY WILL ALL THE TRIMMIN'S - SIT A S'ELL  
AND TALK WITH OTHERS, SING CAROLS AROUND THE PIANO.  
RESERVATIONS REQUESTED BY DEC. 22ND - TELE. 287-7597  
OR 283-2282. TRANSPORTATION PROVIDED IF NEEDED.  
MEALS DELIVERED TO THOSE WHO CANNOT GET OUT. NO  
CHARGE FOR MEAL, BUT DONATIONS WILL BE ACCEPTED.

> WE WOULD LIKE TO THANK SARA STEPP WHO MADE ALL THE  
CANDY FOR THE FAMILY CHRISTMAS PROGRAM.

> WE WOULD ALSO LIKE TO THANK SARA STEPP AND MIKE  
NAZARUK WHO MADE THE STABLE FOR THE MANGER SCENE.

> CANDLELIGHT SERVICE - DECEMBER 24 AT 11:00 P.M.  
HOLY COMMUNION (PEWS). CAROL CANDLE SERVICE

> HOSPITALIZED: MR. LEWIS KRADEL, MR. PAUL FORCHT,  
MR. HOWARD JAILLET, MR. WILMER PEASE. CERTAIN DAVIS

> A NURSERY WILL BE PROVIDED FOR THE CANDLELIGHT SERVICE.  
FULLY NUTRITIOUS - LUNCH DAY - TOMORROW

THE PASTOR AND WIFE WOULD LIKE TO THANK THE CONGREGA-  
TION FOR THEIR CHRISTMAS GREETINGS AND ESPECIALLY  
FOR THE ANNIVERSARY GIFT AND CARDS. YOUR EXPRESSIONS  
OF LOVE ARE DEEPLY APPRECIATED AND WE CERTAINLY WISH  
ALL OF YOU A VERY MERRY CHRISTMAS AND A NEW YEAR  
FILLED WITH GOD'S LOVE.

- - - - -  
SACRAMENT OF HOLY BAPTISM WILL BE HELD NEXT SUNDAY -  
PLEASE CONTACT THE MINISTER IF YOU WOULD LIKE TO HAVE  
A CHILD BAPTIZED.

THURS. - DEC. 30 - BOWLING PARTY FOR THE YOUTH AT  
BOWLAWAY LANES - 9:00 P.M.

Welcome Visitors:

*[Handwritten signatures and names]*

"God's Freeway: Exit 4 - Bethlehem"

Text: Lk 2:11, "4 UN2 U IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOR, WHO IS XP THE LORD  
Scripture: Lk 2:1-20

2da reach end rd & sign #~~Freeway~~ and pleas use nex exit  
Sup hiway dun & must exit Beth, all culmin city Dav  
Aft birth, sheps, wise men, G plan bak 2 engineer stage  
& build no resume until Js ministry Bgin  
Scrip this AM old & famil & wud lik pik few vss expl  
signif Xp's birth

Vs 4=Js must go 2 Beth Bcuz Dav descent  
Tax collect find us 2day no matter where  
Micah 5:2 fulfil proph as found in vs 4  
Beth play import rol lif Jews=Ruth/Boaz home, Rachel  
buried, Hometown King Dav

This why wen ang Lord told sheps birth Js sed(TEXT)  
City Dav=Beth

Sheps 3/4 mi from Beth & so vs 15 explain this  
All G did birth Js means 2 end=

Beth home Dav mity king & prom Messiah from line

" 2 B where Deliverer cum from

" 2 which Mary last stage preg was 2 go=~~90/100~~ <sup>85</sup> mi  
Thus: answer wat G do thru this birth & angel say  
Savior, (READ TEXT)

Must look Beth 2 understand all this:

Beth=Hous Bred, this nothing until coupl other Bib  
evidence, wat Js say bout self & then it important  
Bread=Staff lif & 2 Isites with/prosper, w/o poverty

"" "" "" man support self=Lev 26:26, Ps 105:16  
3 1 day avg ea meal, 1 loaf 2 prison, 1 loaf 4 gift  
Round, 18 inch dia, broke use as spoon

Js say, "I am bred lif, he com 2 me no hunger, & he  
Bliev shall never thirst"

Wen consid this it mor than polit phrase,  
Consider He born Beth=Hs Bred, begin plac call hom/br  
Wen grown say I bred lif, & Last Sup=This my body  
broken 4 U, tak & eat=after He break bred say this  
He compar body 2 bred & shar Body sacrif ther Bhal:  
(Illus girl arith class, cake, divid 4 dots & mom)

This G do 4 us, He sacrif Js & wen acpt, 4giv, clense

We need 2 know His birth in Hous Bred, & His B Bred  
Life: (Illus Hindu Bred of Lif scrap paper ~~3/17/76~~)

Tru purp ea us cum 2 Exit Beth & that is 2 C selves

hear angel Lord speak 2 ea harts again 2day,

OR UN2 U IS BORN THIS DAY IN THE CITY OF DAVID,  
THE HOUSE OF BRED, A SAVIOUR WHO IS XP THE LORD."

This is 4 us to know & 2 share in our joy.



"God's Freeway: Exit 4 - Bethlehem"

Text: Luke 2:11, "For unto you is born this day in the city of David a Savior, who is Christ the Lord."

Scripture: Luke 2:1-20

~~Once again we reach the~~ Today we reach the end of the road. At this point ~~it~~ we come to a sign which reads, ~~"Freeway ends, please get off at next exit."~~ "Freeway ends, please get off at next exit." The superhighway has only been completed to this point and all traffic must exit to Bethlehem. It is at this point that ~~all~~ everything culminates in the City of David, and following the events <sup>in</sup> ~~of~~ this city concerning the birth of Jesus Christ, the visits of the shepherds and the wise men, God's plans go back to the engineering stage and the further building of His vast Freeway does not resume until Jesus begins His public ministry.

For our Scripture this morning we read once again the very beloved and familiar story of the birth of Jesus. We are all probably very familiar with much of the contents of this chapter, perhaps more so than any other, and so I would like to pick out just a few verses to explain the significance of the place of Christ's birth.

We read first of all that Mary and Joseph were required to go to Bethlehem, because Joseph was of the line of David. This is to show that Joseph as a direct descendant of David was required by law to go to the city of his family for the registration to be taxed. Today, the tax collector can find us regardless of what our hometown is. But it was also a fulfillment of the prophecy spoken by Micah about 800 years before the coming of Christ. Micah said, (read Micah 5:2).

~~The scripture then goes on to describe the birth of Jesus at the stable because there was no room for them in the inn.~~

Bethlehem like Jerusalem played a significant role in the lives of the Jews.

~~It~~ Bethlehem was the home of Ruth and Boaz. It was at Bethlehem that Rachel was buried, and it was the hometown of the greatest King of Israel, King David. This is why when the angel of the Lord told the shepherds of the birth of Jesus

that he said, (Read Text). The city of David was Bethlehem. ~~But we must see in the time story of the birth of Jesus that all everything was used by God as a means to an end.~~ The shepherds who first were told of the birth of Jesus were approximately ~~for~~ 3/4 of a mile from the scene and had to travel to the inn to see what ~~had been~~ they had been privileged to hear. And so they ~~said~~ said, vs 15. We need to understand that in the entire birth of Jesus, that everything was used by God as a means to an end.

It was out of Bethlehem that the mightiest King arose and that was David. But it was promised that from David's line the promised Messiah or Deliverer would come forth. But more significantly it was promised from the same city Bethlehem. Now why would God make a bewildered man named Joseph who could not understand all of this completely, and a woman who was in her last days of pregnancy, Mary, come 99 or 100 miles to this city? The answer has to lie in what God was going to do through this birth. The angel spoke of this birth as being the coming of the Sav Christ the Lord.

It is only when we look at Bethlehem ~~and~~ and what it stood for that we can come to any understanding of all of this. The name Bethlehem, means "House of Bread." This in itself means nothing, but when we couple it with ~~what Jesus said about bread~~ some other Biblical evidence and also what Jesus had to say about Himself, it then becomes important.

Bread has come to be known as "The staff of life." In the lives of the Israelites the presence of bread was a sign of prosperity, and the lack of it was to be considered poor or poverty stricken. We can read in the Bible in several places where bread is thought of as sort of a staff ~~on which a man supported himself~~ on which a man supported himself, and when God comes in judgement he will break that staff, Lev 26:26,

Ps 105:16. 3 loaves of bread was enough for the average person at each meal. One loaf was what prisoners received, and 1 loaf was enough for a gift. The loaves were usually baked in ~~the shape of~~ a round shape about 18 inches

in diameter. At the meal itself the bread was broken and used as a spoon.

Jesus later in His ministry said, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." And when



we consider what He was saying, we see that it is more than a polite little phrase to ~~illustrate~~ impress His followers. Consider first of all that He was born in Bethlehem, "The House of Bread." He had His very beginning in the place called the home of bread. And then He says when He is a grown man, "I am the bread of life." Then when he <sup>shared with</sup> gave to His disciples ~~the significance of~~ the Last Supper He said, after He had broken the bread, "This is my body which is broken for you, do this in remembrance of me." He was comparing His body to bread and sharing with them that His body was to be sacrificed on their behalf.

(Illustration of little girl, arithmetic class, cake & 4 children & mother will do without). This is what God did on our behalf; He sacrificed Jesus in our stead that we may be forgiven, and it is when we accept Him that we are forgiven and cleansed through His broken body and shed blood.

But we need to completely understand His birth in the "House of Bread" as well as His being the "bread of Life."

(Illustration of Hindu and Bread of Life paper scrap).

This is the true purpose of each of us coming to the Exit at Bethlehem, and that is to see for ourselves, and to hear the angel of the Lord speaking to ~~xx~~ each of our hearts again this day, "FOR UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID, 'THE HOUSE OF BREAD,' A SAVIOR, WHO IS CHRIST THE LORD." This is for us to know and to share in our joy.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And nations shall come to thy light, and kings to the brightness of thy

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
CANDLELIGHT SERVICE CHRISTMAS EVE. DECEMBER 24, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. WALLACE FEDER, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
PATTY McWILLIAMS, MARK FRY - ACOLYTES

ORDER OF WORSHIP - 11:00 P.M.

HOLY COMMUNION

PRELUDE "BEFORE THE MANGER" WILSON  
\*PROCESSIONAL HYMN 120 "JOY TO THE WORLD!"  
\*ASCRPTION - CHORAL AMEN  
\*CALL TO WORSHIP  
\*EXHORTATION - PAGE 32 HYMNAL  
\*CONFESSION - PAGE 32 HYMNAL  
\*ASSURANCE OF PARDON - CHORAL AMEN  
LIGHTING OF THE CHRISTMAS WREATH  
CHRISTMAS CAROL No. 112 "O COME, ALL YE FAITHFUL"  
(1ST STANZA)  
SCRIPTURE: LUKE 2: 1-7  
CHRISTMAS CAROL No. 109 "AWAY IN A MANGER" (1ST STANZA)  
SCRIPTURE: LUKE 2: 8-9  
CHRISTMAS CAROL No. 102 "HARK, THE HERALD ANGELS SING"  
(1ST STANZA)  
SCRIPTURE: LUKE 2: 10-14  
CHRISTMAS CAROL No. 118 "THE FIRST NOWELL" (1ST STANZA)  
SCRIPTURE: LUKE 2: 15  
CHRISTMAS CAROL No. 108 "O LITTLE TOWN OF BETHLEHEM"  
(1ST STANZA)  
SCRIPTURE: LUKE 2: 16-20  
CHRISTMAS CAROL 107 "IT CAME UPON THE MIDNIGHT CLEAR"  
(ALL VERSES)  
OFFERING  
OFFERTORY "WHAT CHILD IS THIS" HUGHES  
COMMUNION CAROL 105 "ANGELS WE HAVE HEARD ON HIGH"  
\*THE CALL TO COMMUNION - PAGE 33 HYMNAL  
\*EUCCHARISTIC PRAYER - INSTITUTION - AGNUS DEI  
HOLY COMMUNION  
\*PRAYER OF THANKSGIVING  
\*DOXOLOGY  
CHRISTMAS MONOLOGUE: "THE NIGHT VISITOR"

THE CANDLELIGHTING

\*CANDLELIGHT CAROL 101 "SILENT NIGHT! HOLY NIGHT!"  
ANTHEM: "HALLELUJAH CHORUS" (BELOW)

\*BENEDICTION AND AMENS ON CHIMES

\*POSTLUDE: "CHRISTMAS RHAPSODY" WILSON

----- \*CONGREGATION STANDING -----

THE LOVELY WHITE POINSETTAS ON THE ALTAR HAVE BEEN  
PLACED BY MR. & MRS. WILLIAM ZAVACKY, JR. AND  
MR. & MRS. WILLIAM ZAVACKY, SR. IN MEMORY OF "LOVED  
ONES"

THE ELDERS AND DEACONS WILL SERVE COMMUNION AS WELL  
AS SERVE AS USHERS TONIGHT.

DEACON AND MRS. CHARLES PENAR WILL BE THE GREETERS  
AT THE DOOR THIS EVENING.

WHEN RECEIVING THE LIGHT, TILT UNLIT CANDLES TOWARD  
THE ONE THAT IS ALREADY LIT.

PLEASE FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S  
RECORDS ARE ACCURATE. IF VISITORS WILL PUT EITHER THE  
NAME AND ADDRESS OF THEIR CHURCH OR THEIR PASTOR'S  
NAME AND ADDRESS ON THE BACK OF THE COMMUNION CARD,  
IT WILL BE FORWARDED.

-----  
SILENT NIGHT! HOLY NIGHT!

1. SILENT NIGHT! HOLY NIGHT! ALL IS CALM, ALL IS BRIGHT;  
'ROUND YON VIRGIN MOTHER AND CHILD, HOLY INFANT SO TENDER  
AND MILD;  
SLEEP IN HEAVENLY PEACE, SLEEP IN HEAVENLY PEACE.
  2. SILENT NIGHT! HOLY NIGHT! DARKNESS FLIES, ALL IS  
LIGHT;  
SHEPHERDS HEAR THE ANGELS SING; ALLELUIA! HAIL THE  
KING!  
CHRIST THE SAVIOUR IS BORN, CHRIST THE SAVIOUR IS BORN.
  3. SILENT NIGHT! HOLY NIGHT! GUIDING STAR, LEND THY LIGHT!  
SEE THE EASTERN WISE MEN BRING GIFTS AND HOMAGE TO OUR  
KING!  
CHRIST THE SAVIOUR IS BORN, CHRIST THE SAVIOUR IS BORN.
  4. SILENT NIGHT! HOLY NIGHT! WONDEROUS STAR, LEND THY LIGHT!  
WITH THE ANGELS LET US SING ALLELUIA TO OUR KING!  
CHRIST THE SAVIOUR IS BORN, CHRIST THE SAVIOUR IS BORN.
- NURSERY IS PROVIDED BY GAYE BOWSER AND MARY DELLEN



"The Night Visitor"

Knapping on Door) John, John  
 W. 2 shar sunthings about last P. iday  
 Hav U talked 2 Js? Is it Him?  
 That's wonderful  
 Ed or of crucifixion/saw Jn lv with Mary/close Js  
 Stood guard Jos 2 Pilate  
 Earthquake, thunder, lightn, look Js face hear taunts etc  
 Cried G why? Felt calm lengthen shadows  
 And C hurt thoz warn compass eyes,  
 Jos return & Bgin diffi task/horrible  
 Nev thot C aliv aft cold & still in tomb  
 But shud hav know from wat He say, & 2day Jn reflect  
 Want tell U wat bottle up 4 2 long & go way back  
 Take tea/Contact Js 3 occasions  
 1st=30yr ago/liv Jeru, go 2 Beth 4 census & hear story:  
 just nother face in crowd/herd rumors peasants  
 Stars, signs point birth & say hogwash  
 Notice brite star, my imagination?  
 Town packed, after midnite sheps cam 2 town lk 4 Sav  
 peop laff & sheps embarr, but continu serch  
 PhariC but curios & so follow 2 stable & eavesdrop  
 angels sing peac earth/gd will 2 men, Sav born  
 Crept insid & saw all, bow & call baby Xp  
 3 wisemen, gold, incense, myrrh & story star  
 family disappear day or so & figur peop preten  
 something 2 defraud peop  
 2nd=Appt 2 Sanhedrin, & up cuming PhariC  
 hear healer & investig C tru/fals proph as shud  
 I cam 2 wher stay late nite & question  
 MayB He tell U=look me penetrate gaze & say, Nicodem  
 (, ver say 2 U except man B born again cannot C  
 kingdom G.  
 I quest 2 C if meant go in 2 mother again But smile  
 explain Water & spirit  
 Windy nite & He ~~xxx~~ use wind blow as illus  
 He tell B G's Son sent 4giv sins & giv etern lif  
 We talk vee hrs AM, & I ly bewild, confused but  
 Blieving Him, yet He no lik Messiah 2 B  
 3rd=3yrs minis, Feast Taber & ch priests want arrest  
 I defend & was shut up by insult as Galilean  
 I wish I had defend proper  
 But no matter, wat dun, dun, & hav taken stand Jos  
 & giv proper burial & now diff outlook lif  
 Jn, my name=Conquer peop, Me, Nicodemus afraid cum in  
 dte & c whether Xp or not, ea visit at nite  
 xcept His burial & this all past.  
 Now number among followers  
 I think bak Brite Starlite, sheps & tale, & wisemen

JESUS SAID: " I AM THE LIGHT OF THE WORLD: HE THAT  
 FOLLOWETH ME SHALL NOT WALK IN DARKNESS, BUT SHALL  
 HAVE THE LIGHT OF LIFE. YET A LITTLE WHILE IS THE  
 LIC WITH YOU. WALK WHILE YE HAVE THE LIGHT, LEST  
 DARKNESS COME UPON YOU: FOR HE THAT WALKETH IN DARK-  
 NESS KNOWETH NOT WHITHER HE GOETH."

FOR GOD, WHO COMMANDED THE LIGHT TO SHINE OUT OF  
 DARKNESS, HATH SHINED IN OUR HEARTS, TO GIVE THE  
 LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD IN THE  
 FACE OF JESUS CHRIST.

THIS THEN IS THE MESSAGE WHICH WE HAVE HEARD OF HIM,  
 AND DECLARE UNTO YOU, THAT GOD IS LIGHT, AND IN HIM  
 IS NO DARKNESS AT ALL.

ARISE, SHINE; FOR THY LIGHT IS COME, AND THE GLORY  
 OF THE LORD IS RISEN UPON THEE.

All cum 2 pay homage 2 Him as baby  
 & I wud lik 2 relive thoz days wen wudn't Blive  
 I know can't but in my mind and hart can cum 2 Him  
 again & ador as they did  
 I can bow down B4 Him & hear angel voices in my ear  
 "BHOLD I BRING U GUD TIDINGS OF GRT JOY, WHICH SHALL B  
 2 ALL PEOP, 4 UN2 U IS BORN THIS DAY IN THE CIT OF  
 DAVID, A SAVIOUR WHO IS XP THE LORD.

And this can and will B my joy. Amen,

"The Night Visitor"

(Rapping on door), John, are you there? Open up I must talk to you. I'm glad to see you again John, and I must apologize for disturbing you this late at night. But you need to understand my position at this point.

What I wanted to see you about was ~~xxx~~ to ask you about the things that have happened since last Friday. I was told that you and some of the other disciples have actually seen and talked to Jesus. I just wanted to find out first hand if this is true. Is it really Him? I must say that this is certainly comforting news.

You remember as well as I do the complete horror we experienced last Friday as we had to stand ~~xx~~ helplessly by and watch Him die? But you know John there was more to it than even you realized. You may have always been the one to stick close by Him through everything. And you may have been the one He loved the most, but you never experienced what I did after you left. I last saw you lead and supporting Mary away from the hill, and it was after you and the other straggle had disappeared ~~xxx~~ on the other side of Calvary, that Joseph and I ~~xxxx~~ went to work. Talk about morbid tasks. ~~Joseph left me to stand guard just in case some angry Jew should come by to mutilate the body~~

Joseph went to Pilate to get permission to remove the body, and while he was gone he left me to stand guard at the scene just in case some angry Jews should happen by to mutilate the body. It was rather eerie to be standing there with those 3 dead bodies hanging from their individual crosses, but yet there was something almost sacred about it. The contrast of the complete silence as compared with the cheering and the cheering that had gone on an hour or so before was extremely noticable. But I felt a calm and a peace there, as the afternoon shadows began to lengthen, that ~~xxxxxxx~~ it almost felt as though I was back in the Temple. The darkness had still hung over the city and it was a day not too many of us will soon forget.

As I stood looking up into that very still and dead face of Jesus I could hear the taunts ringing in my ears, ~~xxxxxxx~~ "HE COULD SAVE OTHERS, BUT HE CANNOT SAVE HIMSELF." I could still see the hurt look in those warm and compassionate



eyes as He silently looked over that hostile mob of people. I wondered what He thought as He realized some of them were the same people He had tried to help in any way that He could.

But my thoughts were interrupted by the return of Joseph and then we began the gruesome task of removing His body from that cross. I know that you saw how twisted and distorted He had become from the agony and suffering of the heartless punishment of crucifixion. But you would never believe John, how bad ~~xx~~ it really was. We had to pull the nails out of His hands and His feet which was very difficult because the flesh ~~xx~~ had swollen around the nails. It was horrible, but finally we had Him lying on the ground and the rest of it was easy. I would have never thought after we had placed Him in that tomb and looked back ~~at that still cold body lying on that slab as we rolled the stone in place in front of the tomb, that He would or could come back.~~ for the last time at that still cold body body lying on that slab as we rolled the stone in place in front of the tomb, that He would or could come back.

But I should have known that He would for He told us Himself. Ah John, today has been a day of reflection for me in so many ways. Yes, I'll have a cup of teas with you if you don't mind my talking to you of some things that I have kept bottled up too long. AS I look back I can see ~~for instance~~ ~~how~~ how all of this came about. For instance, you have knowledge of my being in contact with Jesus on 3 different occasions. But did you know that I came in contact with Him at the very beginning of my life? I thought not. Not too many people do.

I recall that I was much younger, about 30 years or so and I was living in Jerusalem. Being a Pharisee you can understand how I would receive news of the birth of the Messiah. Naturally I was interested, but when I began to fit the pieces together it just sounded like so much hogwash that I wanted to pass it off. But I was confronted by so many conflicting stories and reports that I had to see for myself. I first ascertained that all of this was going to take place in Bethlehem and since Bethlehem was only 7 miles or so south of Jerusalem, I decided I would make the trip to await the event. Well since ~~xx~~ my family was originally from Bethlehem ~~xx~~ I wasn't so conspicuous as I might have been at another time.

So when I departed to Bethlehem for the census recodring, I was just another face in the crowd. But after I was there for a few days, I began to hear all of the rumors the peasants were passing around. Some of them were far fetched as far as I could determine. Stars, and signs pointing to this birth, and again I said hogwash.

But then I did notice that a particular star was shining each night much brighter than all of the rest, and so my curiosity was aroused. I began to take note of all that was going on and it was not too long before the town was packed to capacity. And then one night sometime after midnight when things were just beginning to wind down for the night, some ragged shepherds came into the town looking for the Saviour born that night. Well you can imagine how this news was received by those who heard it. I am sure that had those fellows been able to find a hole in the street they would have fallen into it. But they covered their embarrassment rather well and continued on down the street in search of this King. Well I may be a Pharisee, but one thing we do not lack for and that is curiosity. So I followed at a safe distance to see where they went. They searched all the way to the other end of town and at an Inn they seemed to have found their answer. They made their way to the stable at the rear of the place and again I followed them and stood outside.

I heard them telling a woman inside of the appearance of some angels singing about peace on earth, good will to men, and of a brightness surrounding them while the angels were there, and how when the angels left they decided to come to Bethlehem. Well, I crept into that smelly old stable and got as close as I dared, and there they were, the shepherds, a woman, a man, the other animals and ~~and~~ a new born baby in the animals manger. And they were bowing down to Him and calling Him the Christ. Well, I left there and sort of hung around that stable to see what else would happen and sure enough some elegantly dressed men claiming to be wise men from the East arrived. They not only were dressed like kings, but they brought very expensive gifts such as Gold, Frankincense, and Myrrh. I heard them tell of an overpowering star that seemed to light the way. But the



parents and this child disappeared overnight and I figured that it was just another case of some people pretending to be something they weren't in order to defraud some other people.

I resumed my tasks as an up and coming Pharisee and had been appointed to the Sanhedrin when I heard of a man going about healing and doing things that no other person had done. So I decided as a good member of the Sanhedrin is to do, to investigate this man to see if he was a true prophet or a false prophet. I came to ~~the~~ the place where He was staying late at night, just as I came here tonight. I questioned Him and He said some rather strange things to me at the time. Maybe He told you of our conversation. But He looked at me in that penetrating way and said, "Nicodemus, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." I questioned this to see if He meant that we were to come from our mothers again, but He only smiled and said something about being born of water and spirit. I remember that it was a very windy night and He used the wind blowing, and us not being able to see it as an illustration for what He was saying.

He told me of being sent as God's Son ~~to~~ born to forgive men of their sins, and to give them eternal life. We talked into the wee hours of the morning and I slipped out very much bewildered and confused in my mind. I believed Him, and yet He wasn't what the Messiah was supposed to be. Well, about 3 years went by and the Chief Priests were striving to have Him arrested for blasphemy. I can recall on one particular occasion ~~that~~ He had attended the Feast of the Tabernacles and was preaching and teaching as He did, and they <sup>were determined</sup> ~~to~~ to take Him but no one had the courage to do so. While the argument went on about this, I half-heartedly tried to defend Him, but soon had to shut up for I saw I was beginning to jeopardize my position in the Sanhedrin. The others began to accuse me of being a Galilean as well and so I kept quiet. I wish I had really defended Him as I should.

But no matter, what is done is done and I know that since I have taken my stand by stepping forth with Joseph to give Him a proper burial, I have a different

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outlook on this life. I don't suppose you know it John, but my name actually means, "Conqueror of the people." Imagine me, Nicodemus, a conqueror of the people. Me, one who has been afraid to come in the daylight to see whether this is the Christ or not. Each visit of mine has been at night, with the exception of His burial.

But John, that is all past and now I am willing to be numbered among His followers. I think back of those long years ago to the bright starlight, to the shepherds and their tale of angels and heavenly light. I think back to wise men coming and paying homage to Him when He was only a baby and I want to relive those days when I didn't believe and wouldn't believe. ~~But I cannot~~ <sup>mind</sup> ~~think back~~ I ~~do~~ know that I cannot relive those days, but in my ~~heart~~ and in my heart I can come to Him again and adore Him as they did. I can bow down before Him, and hear the angel voices in my ear saying "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, who is Christ the Lord." And this can and will be my joy. Amen.



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
FIRST SUNDAY AFTER CHRISTMAS DECEMBER 26, 1976  
THE REV. RALPH C. LINK, PASTOR  
MRS. WALLACE FEDER, ORGANIST  
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR  
PATTY McWILLIAMS, MARK FRY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE "NAZARETH" GOUNOD  
\*PROCESSIONAL HYMN No. 102 "HARK, THE HERALD ANGELS SING"  
\*ASCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION (UNISON) "O God our FATHER, who DIDST SEND  
FORTH THY SON TO BE KING OF KINGS AND PRINCE OF PEACE;  
GRANT THAT ALL THE KINGDOMS OF THIS WORLD MAY BECOME  
THE KINGDOM OF CHRIST, AND LEARN OF HIM THE WAY OF PEACE.  
SEND FORTH AMONG ALL MEN THE SPIRIT OF GOOD-WILL AND  
RECONCILIATION. LET THOSE WHO ARE OFFENDED FORGIVE, AND  
THOSE WHO HAVE OFFENDED REPENT, SO THAT ALL THY CHILDREN  
MAY LIVE TOGETHER AS ONE FAMILY, PRAISING THEE AND BLESSING  
THEE FOR THE GREAT REDEMPTION WHICH THOU HAS WROUGHT  
FOR US, THROUGH JESUS CHRIST OUR LORD. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE I JOHN 2: 15-26 - *RISKE READINGS 77*  
HYMN No. 104 "ANGELS, FROM THE REALMS OF GLORY"  
\*AFFIRMATION OF FAITH (APOSTLES' CREED)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY "CHORALE ON "GOTT SEI DANK"  
BAPTISM OF CHILD  
ANTHEM: "GO TELL IT ON THE MOUNTAIN"  
YOUTH CHOIR

SERMON: "TWO HEAPS"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 116 "GOOD CHRISTIAN MEN, REJOICE"  
BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "THE MARCH OF THE THREE KINGS" LONDON

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MRS. BERNICE NICHOLAS IN LOVING MEMORY OF HER "HUSBAND"  
SERVING AS USHERS TODAY ARE: \*DON KINGSLEY, JOHN

DREHER, GARY PENAR AND RICHARD MANGEL.

NURSERY WILL BE PROVIDED TODAY BY VIRGINIA MANGEL,  
MARLENE REIMER, AND KAREN KENNEDY.

CHRISTINE ANN PATZ - DAUGHTER OF MR. & MRS. DALE PATZ  
WILL BE BAPTIZED TODAY - BORN NOVEMBER 28, 1976,  
AT THE DuBOIS HOSPITAL.

ELDER AND MRS. ROLAND THOMPSON WILL BE THE GREETERS  
AT THE DOOR TODAY.

*HOME* HOSPITALIZED: MR. RICHARD CROUSE - MERCY HOSPITAL,

*HOME* MRS. GERTRUDE DAVIS, MR. LEWIS KRADEL - BCMH.

*HOME* NEW YEARS EVE PARTY HERE IN THE UNDERCROFT - FOR  
CAREER AGE PEOPLE - DEC. 31 (9 A.M. TO 1 P.M.) - SEE  
WILLIAM OHL FOR DETAILS.

*HOME* BOWLING PARTY FOR THE YOUTH - 9:00 - THURS. DEC. 30,  
AT THE BOWLING LANES.

*OK* THERE WILL BE NO YOUTH FELLOWSHIP MEETING THIS EVENING.

*OK* MR. RAYMOND MILLER'S OVERCOAT CAME UP MISSING LAST

SUNDAY. THERE IS AN OVERCOAT IN THE COAT ROOM -

PLEASE CHECK AND SEE IF YOU HAVE THE RIGHT ONE -

IT HAS BEEN PRETTY COLD WITHOUT ONE THIS WEEK.

THERE WERE 266 PRESENT LAST SUNDAY DURING CHURCH.

DON'T FORGET THE FINANCIAL SECRETARY'S BOOKS WILL  
CLOSE DECEMBER 31ST - THIS COMING FRIDAY. ANYTHING  
RECEIVED AFTER THAT DATE WILL BE CREDITED TO 1977.  
PLEASE DO NOT USE YOUR NEW ENVELOPES UNTIL NEXT  
SUNDAY - THEY WILL NOT BE CREDITED UNTIL 1977.

*WELCOME VISITORS*

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 28, 1997

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*NEW YEAR - TREES, PAPER RIBBONS*

\*HYMN

PRAYER/OFFERING

\*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: 1 JOHN 2:15-26

SERMON: "TWO HEAPS" - ST. PAUL'S, BUTLER 12/26/76

\*HYMN

\*BENEDICTION

\*POSTLUDE

*MARY, GENE, SIS, DO, ROY, TRAVELING*



"Two Heaps" WORLD  
Text: 1 Jn 2:15, Luv not the things, neither the things that B in the world. If any man luv the world the luv of the father is not in him.  
Scrip: 1 Jn 2:15-26

(Pr. mt wrapped/tear paper/make 2 Heaps)  
After yesterday most homes=rubbish, gifts/good/bad  
2morr exchang & merchants hate & aft Xmas sales  
All this bildup 4 1 day & 4 wat? Big let down  
Peop sigh relief/salespeop rub ache feet & glad over  
Is just 1 big day lv 2 Heaps? & now 365 mor & over  
again next year???

Jn speak 2 this issue; EXCEPT scrip vs 15  
perhaps not way I suggest, but similar  
Vss 16-17 evils our world  
Vss 18-19 Antichrist & pull peop away  
Vss 20-21 knew truth & no need 2 write  
Vss 22-24 Deniers of Christ & present world relig  
Vss 25-26 beware of thez peop  
All this mean B separate=no ostrich/but B careful  
try do wat G want & not wat man want  
(Illus re-painting angel)  
This wat Jn say=world gear us 2 big bildup=Xmas day  
& then big letdm  
But not tru/Js cam & dispel gloom, weariness lif  
If Blong Him hav diff outlk 4 days ahead  
Lif cannot B sam 1nce encount Saviour  
Either want separ/or go after with new abandon  
This wat cuming Js Xp in world all bout  
He no prom no probs, difficulties, no prom happi & days  
filled peace & serenity  
If did prom strength 4 probs, & guid wen needed  
All lif contin process sort 2 Heaps, ea mak & separate  
Heap good here, Heap bad there & striv keep apart  
(Illus Godly minister & giv world 2 B lik him)  
Cannot B both/wither/or  
" " hav crump paper & B worthwhile, & Heap presentd  
1 or other mus go & we mak choice  
either world 6r G & never both  
we liv age of secularism but no corner market  
C signs moral, ethical decay, values B eroded away  
Longfellow must felt same during Civil War 63  
Saw waste destruct & needless war over slavery  
(Vss 1 & 3 Heard Bells Xmas Day) Saw defeat, gloom  
Then catch glim hope, Vss 4, & this message 2day, 2morr  
at yr & we must separate HEAPS  
We alway B faced both them & must decid wat keep &  
wat thro way. G giv reason & power 2 decid & also  
chance 2 mak choic/why Yr hear Jn beckon truer liv  
the Lord=Text

SCRIP: 1 JN 2:15-26; Serm: "Two Heaps"

(ILLUS READ "TIS TH/DAY AFTR XMAS - MARGHERITE CODE)  
PROB SCEN ENACT MANY HOMES ON XMAS DAY & SUBMIT THEZ TWO THINGS  
CUM 4TH  
WE END UP W/TWO HEAPS - ONE TORN DISCARD PAPER, RIBB, BOWS  
OTHER OF TH/LOOT EA PERSN RECEIV BY WAY MATERIAL GUDS  
TH/MERCHANTS LOCKD W/GLOOM ON DAY AFTR XMAS BCUZ EXCHANGES  
BUT LOCKD W/GLEE WHIL PEOP WER BUY & SPEND B4 XMAS  
(ILLUS TH/COMMERCIAL XMAS, CATH, METH, & JEWISH CELEBRATIN)  
ALL OF BILDUP 4 ONE DAY & 4WAT? TH/BIG LETDM  
PEOP SIGH RELIEF, SALSPEOP RUB ACHIE FEET & GLAD ITS OVER  
IS IT JUS ONE DAY & WE LEFT W/TWO HEAPS, 365 DAYS & DO OVR AGIN  
IF IT IS ONLY THAT THEN NEED RETHINK LIVS & C WAT ALL THIS SHUD  
MEAN B4 & AFTR XMAS  
AFOS JN WAS SPEK THIS ISSUE, PERHAPS NOT IN WAY I AM SUGEST  
BUT NEVTHLES MEANING OF LIF, BLIEF/UNBLIEF WER PROBS ALSO  
VS 15=HE BGIN BY STAT PROB THEN AS NOW - THINGS OF G, VS WORLD  
VSS 16-17=EVILS OF WORLD & THOZ WHO AVOID & FLO GOD  
VSS 18-19=ANTI-XP, THOZ AGIN XP & PUL PEOP AWAY, THOZ NO BLIEF  
(ILLUS WOMAN PUSH GET OFF BUS, & DRIVR SAY-SUM NEVR KNU XMAS CAM)  
THEN THOZ WHO LIK WOMN, & OUR BLIEFS B TESTD - EX=XP OUT OF XMAS  
VSS 20-21=PEOP KNU TRUTH & JN WANT SHAR/REINFORC THEZ BLIEFS,  
WE KNO WAT HE WAS TALK BOUT BCUZ SAME SITUATINS EXIST 2DAY  
VSS 22-24=DENIERS OF XP & PRESENT SOCIETY WH/WE LIV  
VSS 25-26=WARNIN OF THEZ THINGS & ENCOURAGMENT 2DO TH/THINGS OF  
GOD AS OPPOSED TO TH/THINGS OF MAN IN SOCIETY WE LIV - ~~re-define~~  
JN IS TELIN US TH/WORLD BILDS US UP=TH/BIG BILDUP, & THEN THE  
BIS LETDM  
XMAS DAY & TH/DAY AFTR = TWO HEAPS - DISPOSABL ITEMS & A FEW  
TRINKETS OR BAUBLES THAT QUESTIN WHTHR ALL THIS WORTHWHIL  
JS CAM 2DISPEL TH/GLOOM OF THIS WORL/WEARINES OF LIF  
IF BLONG 2HIM WE HAV DIF OUTLK 4 TH/DAYS AHED  
WE SIMPLY CANNOT B TH/SAME ONCE WE HAV ENCOUNTD TH/SAVIOUR  
WE DINT PROM LIF WUD HAV NO LURES/TEMPTATINS/PROBS & HE NO PROM  
COMPLET HAPINES & LIF FIL W/PEAC & SERENITY  
IF HE DID PROM STRGTH 4 TH/PROBS & HIS GUIDANC WEN NEEDED  
ALL OF LIF IS CONTINUL PROCES OF SORT OUT "TWO HEAPS"  
WE EA MAK THEM & WE EA MUS SEPRAT THEM  
WE MAK "HEAP" OF GUD HERE, & HEAP OF BAD HERE, & MUS KEEM SEP &  
APART, BUT HOW???

(ILLUS GODLY MINSTR & MUS GIV UP WORLD 2B SO)  
IT IS EITHR THINGS OF GOD, OR THINGS OF WORLD-CANNOT B BOTH  
(EXAMPL MORAL/ETHICL DECAY RND US & CHOICES WE MUS MAK) ~~HARROW~~  
(ILLUS "I HERD TH/BELLS ON XMAS DAY" BY HEN WADSWORTH LONGFELLOW)  
WE MUS DECID WAT 2KEEP & WAT 2THRO AWAY - CHOIC IS OURS  
JOHN TELS US WAT WE NEED 4EA DAY TO REMEMBR - READ VS 15

"Two Heaps"

1 John 2:15, Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.  
Scripture: 1 John 2:15-26

(Present wrapped up. Open it and make two piles, one of paper and the other the box).

This is probably the scene that was enacted in most homes yesterday, and the results were all the same in each home. There were two heaps which emerged from the celebration of Christmas. One was of ~~xxxxxx~~ torn and discarded paper, and crumpled ribbons and bows. The other of course was the loot each person received in the way of material goods. The merchants all look with dread upon the opening of stores tomorrow, for it is at that time when business is conducted in reverse. Exchanges are made and the after Christmas sales take place. This is the season now of the big let-down. All of this buildup and for ~~what~~ what? For one day spent in many instances in doing everything except what should be done. People all across our land are breathing a sigh of relief. Salespeople are rubbing aching feet and saying "Thank goodness its all over until next year." But is it? Is that all there is to it? Is it just one big festive day which leaves us with "TWO HEAPS" and then departs from our lives for another 365 days? If it is, then we need to rethink our lives, and we need to look to what all of this should mean for us on the ~~days~~ day and days following Christmas.

John was speaking to this issue. Perhaps not in the way that I am suggesting, but nevertheless, it was just as much a problem in those days, as it is today. John begins by pointing out the problem at the very start of his discourse, vs 15, and then he goes on to explain what he means by this in vs 16-17.

He explains about what he calls "Antichrist." This merely means those who are opposed to Christ and all He stands for. There are those ~~xxxxxxx~~ in the world today who would tear down and destroy, and take our beliefs from us, and the guise used to hide this is that we need to update our religion and spiritual thinking. It is passe to believe in some of the outdated things which God has done in the past. Now is the time to throw all of this off. Whether we want to believe it or not, men are fighting to gain control of our lives daily, and



we are involved in a struggle the likes of which the world has never seen. It at this point that we need to heed the advice of John when he says, (read text).

This doesn't mean that we must stick our heads in the sand and let life pass us by. But it does mean that we are to be aware of the dangers that surround us in this world.

(Illustration re-painting the angel).

Now this is a good example of what John was talking about, for here we see that the world is geared to bring us to the heights for Christmas Day. And then it is a downhill slide until next year at this time. But this is not true. Jesus came into the world and dispelled the gloom and dreariness of everyday life. If we belong to Him it should mean a different outlook for the days ahead. Life simply cannot be the same once we have encountered the Saviour. We either want to separate ourselves from the things of the world that attract, but do not satisfy, or we will go after them with renewed abandon. This is what the coming of Jesus Christ into the world was all about. He did not promise that life would not have the temptations, the lures, and the problems of before when He came. He did not promise complete happiness and all days filled with peace and serenity. But He did promise strength for the problems, and His guidance whenever we needed it.

All of life is a continual process of sorting out the "Two Heaps". We each make them and separate them. We make a Heap of good over here, and we make a Heap of bad here, and we strive to keep them apart.

(Illustration of Godly minister and man who would give the world to be like him. The minister replies that this is what he had to do.)

It cannot be ~~xxxxx~~ both. It must be either or. We know that we cannot have a Heap of torn and crumpled paper and expect it to be worthwhile, as well as having a Heap of presents which are useful and good. One or the other must go, and we must make that choice. It is either the world, or God, and never both.

We are living in an age in which perhaps we feel we have cornered the market

on secularism. We see all around us the signs of ethical and moral decay. It seems as though all of the values we hold as being important are being eroded away. This must have been somewhat the thinking of Henry Wadsworth Longfellow some years ago during the civil war. He must have looked about him and seen the utter frustration and despair of a country fighting a needless war to determine whether ~~xx~~ anyone had the right to enslave another human being. He wrote, (I heard the bells on Christmas Day), verses 1 and 3. Up to this point he could only see defeat and gloom around him.

But then he catches the glimmer of hope that is always there awaiting our discovery and he penned, (verse 4). And this is still the message for us today and tomorrow and next year, and that is we must separate the Heaps. We will always be confronted with both of them, and we must decide what to keep and what to throw away. God gives us the power of reason to do so, but God also gives us the chance to make the choice.

As we face the new year, let us hear the words of John, beckoning us to a truer living for the Lord, (read text).















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Born: April 9, 1929, Pittsburgh, Pa.  
Married: December 15, 1951  
Wife: Shirley Margaret Neill  
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.  
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.  
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

**SCHOOLING:**

Graduated from Perry High School, Pittsburgh, Pa.  
June 1947

Lay Ministry School, Penn West Conference of United  
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,  
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

**PASTORATES:**

As Lay Minister: short term, 1 month or less in  
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ  
1967 to 1969

Short term in various churches 1970 until Seminary  
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity  
Charge, New Bloomfield, Duncannon, Pa., Penn Central  
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of  
Christ, Butler, Pa., Penn West Conference, United  
Church of Christ

## PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.



# STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.